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ART. I.—THE REVELATION OF GOD IN CHRIST.\*

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I have manifested thy name unto the men which thou gavest me out of the world : thine they were, and thou gavest them me ; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me ; and they have received *them* and have known surely that I came out from thee, and they have believed that thou didst send me.—John xvii. 6-8.

THAT is altogether too narrow a view of the Gospel, by which it is made to resolve itself wholly into the naked or abstract idea of the atonement, the sacrifice which Christ made of Himself for our sins on the cross.

Whether the Divine Logos would not have become incarnate even if sin had not entered into the world, is a still wider question, in regard to which as we know there is room for a difference of opinion. There is much certainly which seems to favor such a thought ; although we must admit that it lies beyond the horizon of the evangelical revelation, and it is best therefore, perhaps, to bow before it with reverential silence. But that question, in any view, is not the same at all with the point here offered for consideration. We need not go here

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beyond the simple apostolic declaration that Christ Jesus came into the world to save sinners. Let us hold, if we please, that the fall of the first Adam alone made room for the advent of the second Adam; and that "He was manifested," as St. John expresses it, simply "to take away our sins." Still it does not follow, with all this, that His coming into the world for that purpose was merely in order that He might offer His life a ransom for us on the cross. It is quite too narrow a view of the Gospel, I repeat, to confine it to this object; and if this is done so as to obscure altogether the mediatorial significance of His life going before, by turning this into a mere instrumental preparation for the great sacrifice of Calvary, it amounts to something still worse. It becomes then not a narrowing simply, but an actual perversion of the true sense of the Gospel.

The atoning death of Christ formed the necessary end of His life and ministry in the world; but His life and ministry included in them immeasurably more. They could not be complete without His death; but His death only set the seal on what thus went before; as it drew then also its own importance wholly from this, and was the triumphant issue simply through which all came to its still higher completion in His glorious resurrection. The death of Christ as an abstraction, the death of Christ cut off in thought from His life going before, and from His life following after, means nothing. Its power to take away sin depends entirely on what Christ was as the Son of Man in the world before He died, and on what He is as the Son of Man now risen from the dead.

All this is very solemnly brought into view by our blessed Redeemer Himself, in His last intercessory prayer, the ruling sense of which may be said to lie clearly expressed before us in the passage I have selected from it, for my text on this occasion.

The prayer looks throughout to what was now immediately at hand in the sufferings of Gethsemane and Calvary. The hour had come for the last grand act in the drama of the world's redemption. The dread significance of the act, as an

exhaustive satisfaction made to the righteousness of God for the sins of men, was also in full view before the Saviour's mind. He offers Himself in His death for the salvation of His people. "For their sakes," we hear Him saying, "I sanctify Myself, that they also might be sanctified through the truth." But with all this, it is remarkable how completely merged the idea of the atonement is here in the thought of what has gone before, and of what is immediately to follow, in the work of redemption. It is the termination of the work in its earthly form; it opens the way for the continuation of it in its heavenly form. Retrospectively and prospectively it is a crisis of central, fundamental character for the Christian salvation; as we have it represented by our Saviour a few days before, on the memorable occasion reported in the 12th chapter of St. John: "Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto Me!" There was a boundless meaning in His death under both views. Still it was itself only a single act in the progress of His Mediatorial Life; and what it was to be for the world lay wholly in its relations to that Life, forming as it did the grand decisive issue through which the Mediator, having finished His work here in the flesh, passed gloriously into the heavens—where, by His one sacrifice for sin, He is able to save forever them that come unto God by Him.

He was put to death in the flesh, only that He might be quickened, or raised to the full possession of His proper higher life, in the Spirit. He must die, in order that He might enter into His glory (Luke xxiv. 26). "Except a corn of wheat fall into the ground and die," we hear Him say in this sense, "it abideth alone; but if it die, it bringeth forth much fruit" (John xii. 24).

To the view of the Saviour, then, the crisis of His death was itself the goal toward which His life had looked from the beginning, and through which all His work was now to be crowned with eternal success. It was the grand turning-point of victory for Himself, as well as of redemption and salvation

for the human world ; and it is in this view especially that He welcomes it as He does, when He exclaims with holy joy : " The hour is come, that the Son of Man should be glorified ! " It was an hour of travail and anguish, to be followed at once with the birth of an infinitely glorious life that should have no end. The sense of His impending passion is swallowed up, as it were, in the sense of what lay immediately beyond it, and through it, in His resurrection from the dead, in His exaltation at the right hand of God, in the sending of the Holy Ghost, and in the institution of His Church—through which, to the end of time, He should see of the travail of His soul and be satisfied. By death, He was now to destroy death and him that had the power of death. He had met Satan before, and vanquished him through all personal temptations ; but it was only in this way finally that He could bring to a full end his evil supremacy in the world, and establish a reign of truth and righteousness in its stead. Now, at last, the hour for all this had come, the hour of glorification for the Son of Man, who was at the same time the Son of God. Now the *crisis* (or judgment) of this world was reached. Now the prince of this world should be expelled from His usurped power (*ἐκβληθῆσεται ἔξω*) ; while the lifting up of Christ on the cross would bring the nations in willing homage to His feet, being in truth His exaltation at the same time to the right hand of the Majesty on high, and so to the possession of all power in heaven and on earth, for the purposes of His own kingdom.

This it is that forms the key-note to the Saviour's last prayer, when having ended His farewell discourse to His sorrowing disciples, and just before going forth with them over the brook Cedron to the garden of Gethsemane, He pours out His soul in the sublime address : " Father, the hour is come ! Glorify Thy Son, that Thy Son also may glorify Thee." In the hour of His passion, He sees the hour of His enlargement and triumph. The cross stood before Him as the end of His humiliation and the beginning of His eternal glorification.

Through His death for the sins of the world, He was now to ascend up on high, leading captivity captive ; to be re-united



with the Father; to take possession of His kingdom; and to become head over all things to the Church, which should be His body, the home of His Spirit and the organ of His presence to the end of time. Now was to be accomplished in full sense the word of the angel spoken at His incarnation: "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob for ever; and of His kingdom, there shall be no end!" As He came forth from the Father at first, and was come an exile into the world (self-emptied of His glory for our salvation), so now He was to leave the world again, and go to the Father. To leave the world; and yet not to put off His humanity, the nature He took upon Him at His birth. His return was to be no flight, but an everlasting triumph, in which this nature itself should be brought to share in His recovered glory.

For it is the *Man* Christ Jesus, who "for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God." And it is the *Man* Christ Jesus again, of whom, when He had humbled Himself in His obedience even to the death of the cross, that great word is spoken: "Wherefore God also hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father."

This is the Mediatorial dignity of the Saviour; which rests throughout, however, only on what had been His relation to the Father, as the Divine Logos, before He became incarnate, and on what was to be His resumption of that relation now, in new form, through His victorious resurrection from the dead. Such is the mystery we can only adore, without understanding, when we hear Him say: "I have glorified Thee on the earth; I have finished the work which Thou gavest me to do. And now O Father, glorify Thou me with Thine own self with the glory which I had with Thee before the world was."

But if the value and power of the Saviour's death are conditioned in His last prayer by the boundless eternal glory of His following life, in the way now shown, they are conditioned no less essentially by the boundless work which had been already accomplished in His life going before. The solemn address: "Father, the hour is come!" looks not only to the future, but also to the past. It does not mean simply: The time has arrived for Me to fulfill the great object of My coming into the world by making My soul an offering for sin, and thus to return again to the splendor of My original estate. It means: The great object of My coming into the world is already fulfilled, and lies behind Me as a finished work, waiting now only for the necessary seal of its consummation in My death, by which all is to be advanced to a new and higher mode of existence.

The prayer of Christ: *Glorify Thy Son, that Thy Son also may glorify Thee*, draws its force directly from the consideration of the mission and work now finished by which God had been already glorified by Him on the earth. He had appeared among men for a special purpose; that purpose had been accomplished; and the way was now open, the hour had come, for what is here asked as its proper reward. I have finished the work which Thou gavest Me to do; therefore, glorify Thou Me, O Father, with the glory which I had with Thee before the world was.

But what now was that finished work which the Father in sending His Son into the world had given Him to do; which the Son speaks of Himself as having actually done; and the greatness of which is proclaimed in the simple but sublime declaration, *I have glorified Thee on the earth?*

The answer to this question—which all may at once see to be of fundamental account for the right understanding of the Gospel—runs through the whole prayer here under consideration, but finds its most distinct full and emphatic expression in our text: "I have manifested Thy Name unto the men which Thou gavest Me out of the world: Thine they were, and Thou gavest them Me; and they have kept Thy word. Now they

have known that all things whatsoever Thou hast given Me are of Thee. For I have given unto them the words which Thou gavest Me; and they have received them, and have known surely that I came out from Thee, and they have believed that Thou didst send Me."

The MANIFESTATION OF THE NAME OF GOD in the world, whereby Eternal Life might be given unto men! This was the object of Christ's coming in the flesh. This was the work which He had been sent forth from the Father to do, and the doing of which formed of itself the glorious Gospel of the Blessed God. This was the grand official service and ministry, through whose successful accomplishment the Father had already been glorified on the earth, and which needed now only the solemn sanctification of Gethsemane and Calvary to make room for its full eternal triumph in heaven.

By the *Name* of God we are to understand, of course, God Himself, the being, attributes, and perfections of God, so far as they are capable of being revealed and made known.

Christ came into the world to make God known; that is, in other words, to bring men to the true sense and consciousness of what He is in His own nature, and the felt apprehension of what He is at the same time for all created intelligence and life. The knowledge of God in this form cannot have place, it is plain, without the actual shining of His light and glory into the soul; and therefore, it is that it is declared to be at once, in and of itself, nothing less than life eternal for all who possess it.

This is the true idea of revelation, according to which it is essentially joined with the idea of redemption; having no other object in fact than to make room for the salvation of men through "the light of the knowledge of the glory of God," as this is reached fully at last only in the face of His Son Jesus Christ (2 Cor. iv. 6).

Christ thus is the end of all previous revelations, the absolute conclusion and fulfilment of what they were only in a partial, relative and more or less shadowy way. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us

by His Son." That was the glorious issue to which all looked from the beginning. There the movement came to its full close. It could go no further. "The law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath revealed Him."

But how was it now that our Saviour, Jesus Christ, had made God known in this ultimate, absolute way, as He here speaks of having done, by His appearing among men in the flesh? What was the particular form and manner of the ministry by which He had finished the work He was sent into the world to do, and stood now prepared to return again through death to the glory which He had with the Father before His incarnation?

One thing is clear; the ministry, the work done, was not in the way of any simply outward teaching. The common view by which revelation in general is made to resolve itself into religious doctrine, statements of truth supernaturally communicated and made known to men, is false and unsatisfactory everywhere; but most of all is it found to be so, just where the idea of revelation becomes absolutely complete in and through the presence of the Word made Flesh. Christ was not sent into the world to teach the truth as something external to Himself, to tell men doctrinally the things they needed to know concerning God and the world to come; and His ministry, accordingly, was not exercised at all in any such didactic form. He did not set Himself to the task of providing for the use of men a body of religious instruction, which might serve as a remedy for all sorts of error, and as a universal guide and directory for all right thinking, in a way answerable to the greatness of the moral revolution He proposed to accomplish; a revolution, that aimed at nothing less than a reign of absolute truth and righteousness, which should fill the whole world, and of which there should be no end. He did not make it His business, of course, to expound the mysteries of ordinary human science; but neither did He labor to bring in even a science of religion as such. There was nothing with Him like discursive religious

speculation, philosophical or theological system. He established, properly speaking, no school.

What is especially remarkable in this view, He made only small didactic use even of the Old Testament Scriptures for the accomplishment of His work. They were the record of previous revelations. He acknowledged their inspiration, and had the fullest understanding of their sense. Here might have seemed to be at hand, then, a fund of divine knowledge, a repertory of theological truth, which required only His infallible interpretation at all points to secure all that His mission called for in the way of religious instruction. One might have expected from Him, for example, some such opening of the interior sense of the Old Testament, as we find pretended to by Emanuel Swedenborg, on the ground of what he held to be his own special spiritual illumination. But with Christ there was nothing of the sort. His manifestation of God in the world was not by teaching as such, even in this high Rabbinical form. That was the dream of Nicodemus (John iii. 2). But it was a dream out of which he was rudely shaken by the doctrine of the New Birth.

And so it is only in harmony with all this again, that Christ neither Himself wrote, nor caused to be written by others, any new Scripture of His own, for the purpose of making known the Divine Name in the world. For those who conceive of Christianity as doctrine primarily, something to be taught and learned in forms of logical thought, this must ever appear a puzzling, more or less confounding thought. In the mind of such, the Bible, and especially the New Testament, is always taken to be the principle of Christianity, the first article potentially of the Christian creed, so that they can never forgive the early Church for leaving it out of the Apostolic Creed altogether. And yet there the stubborn fact stands staring us in the face. Our Saviour wrote no sacred book; no confession of faith; not so much even as a catechism or child's primer. And what is more, He made no provision for anything of the sort through other hands. There was no particular appointment or training of His disciples for this purpose. His commission to them was

all along: Go, preach and teach! and never, not even after His resurrection: Go, write! He knew of course, and intended that the writing also should come in its own due order, and when it came it took place under the guidance of His Spirit. But even then it was the spontaneous outgrowth of the Christian life itself. There was no plan in it to form a Biblical canon; much less to lay the foundations of the Christian faith, which St. Paul teaches us were already laid in Jesus Christ Himself. The New Testament, as we have it now, is still no system of divinity; and its office and province is not to teach men religion in an independent way, but to set them in felt communication with the presence of Christ, that this may become for them the power of God unto everlasting life.

We come back thus to our question. How was it that Christ, at the time of His last intercessory prayer, had manifested the Name of God in the world, and in doing so, finished the work which the Father had given Him to do? If not by outward teaching, addressed to the common intelligence of the world orally or scripturally, then in what other way?

The answer is furnished by Himself. The revelation lay wholly in His own living person and presence, and in the self-demonstrating power which this carried with it to show that He was the Son of God and that the very fulness of the Godhead itself in bodily form. This self-demonstration included of course both teaching and working; but only as essential qualities then of the life from which they flowed, and whose glory they proclaimed, just as light and heat are related to the sun in the natural world. The words of Christ were spirit and life, and His works had in them superhuman virtue, because they were both the simple efflux and outshining splendor of His Divine person. His person itself in this view, His total personal presence in the world, was first of all the glorious Gospel of the Blessed God, through which life and immortality were introduced into the world. As the heavens declare the glory of God darkly in their partial measure, so He declared the glory of God in its full effulgence, mirroring it to the eyes of men by direct, immediate representation. He "manifested

forth His own glory," we are told, and this was at once of itself a manifestation also of the glory of the Father. He was the image of the invisible God. To see Him was to have seen the Father. He was in the Father, and the Father was in Him. His being was commensurate with the being of God. In this character He came forth directly from the bosom of the Father, and appeared in the world as the Sent of God. His mission was to disclose in human form Him whom no man otherwise hath seen or can see, and thus to bring men, through the knowledge of Himself, to that knowledge of the only true God which is eternal life.

All this we have in the prayer we are now considering. "I have glorified Thee on the earth; I have finished the work which Thou gavest Me to do"—the work, namely, of making God known with that discovery of His nature and character which is eternal life. "I have manifested Thy Name unto the men which Thou gavest Me out of the world." Do we ask, how? Plainly, by their being brought so to behold His glory (manifested through His universal presence) that they saw in it the glory as of the Only Begotten of the Father, full of grace and truth, and yielded themselves with whole faith (intuitionally, not logically,) to the conviction that He stood among them as One greater than all the prophets—the very Word of God Himself indeed in human form. Such is the force of that original Christian Creed: Thou hast words of eternal life, Thou art the Christ, the Son of the Living God! Herein lay the success of Christ's missionary work in the world, as it was required to precede His death, the work of manifesting or making known the Name of God, without which, it would seem the hour could not have come properly for His death and subsequent glorification. The manifestation (of which our Saviour says, flesh and blood could not reveal it, but only His Father in Heaven) had in this way been actually accomplished in those whom God had given Him for this purpose. "Now they have known," He says, "that all things whatsoever Thou hast given Me are of Thee;" have known and felt the unity of the Saviour's mind and life with the mind and life of God. "For



I have given unto them the words which Thou gavest Me"—not certainly as so much outward teaching, but as the outbreathing Spirit of His own Divine life—"and they have received them;" have received them with the receptivity of faith, as words of eternal imperishable life; "and have known *surely*"—what no flesh and blood ratiocination could either teach or learn—"that I came out from Thee; and they have believed that Thou didst send Me."

There it is. To know the Father in the Son, to get through nature, and beyond Moses and the Prophets, to the sense and consciousness of what Christ is as the immediate plenipotentary presence of God in absolutely sinless human form; to receive with full earnest into the depths of the soul that voice from Heaven: "This is my beloved Son in whom I am well pleased, hear ye Him;" that, and that alone, is eternal life. "He that heareth My word," He tells us, "and believeth on Him that sent Me"—which is of course to believe in Christ as the Sent of God, the mission and the word being in fact inseparably joined together—"hath everlasting life, and shall not come into condemnation" (John v. 24). So again, "This is the work of God"—the all in all of the Gospel—"That ye believe on Him whom He hath sent" (John vi. 29).

Being of the nature now described, we see why it was that the manifestation of God by Jesus Christ necessarily limited itself in the first place to the small circle of His immediate personal followers, and how it was in this form at the same time, notwithstanding, a true "glorification of God on the earth," a mission and work for the use of the world through all ages. It sounds strange to hear our Saviour speak of His three years' ministry as of such universal power and effect, when all resolves itself still into what might seem to be such very narrow bounds. No system, no book, no overpowering demonstration for the nations at large; no effectual exhibition of Himself to the general gaze even of Palestine or Jerusalem; but only this mysterious life-revelation to the small handful of fishermen whom the Divine drawing had thus far attached to His person. "I have manifested Thy Name unto the men which

Thou gavest Me out of the world ; and they have known surely that I came out from Thee, and have believed that Thou didst send Me." That was the main sum of what the Incarnation had thus far accomplished. And yet it is here proclaimed as a result already commensurate in full with the magnitude of this great mystery. It fulfilled the work which Christ was sent to do, and made way thus for the hour of His return to the Father. It was the whole manifestation primarily of God in the flesh, on which hung the universal following weight and glory of the world's redemption (1 Tim. iii. 16.). All this, as I have just said, carries with it a strange sound. But it finds its explanation in what we have seen to be the character of Christ's presence in the world and the necessary manner of His making Himself known.

If the revelation of God through the Gospel in its own absolute form was to be real, and not simply fantastic and magical, it must be historical, must find entrance into the actual life of the world ; and this it could do only as a power living itself first of all, so to speak, out of the immediate presence of Christ Himself into a proper number of persons around Him, specially chosen for the purpose, from whom it might then pass in like living form to others. All depended thus on forming the apostles effectually for the work to which they were called. They had in them a certain previous fitness for the distinction ; they were not chosen at random ; they were men whom the Father gave and drew to the Son from the beginning. But that was not enough. They must learn to know the Father also through the Son.

True, this illumination could not be complete until after the death and resurrection of Christ, when the Holy Ghost should be given, by whom they were then to be led into the knowledge of all truth. But that ultimate enlargement could not come except through the substantial self-manifestation of the Saviour going before. The objective revelation of God in Christ must be felt in its full outward and actual force before there could be any exposition of it by the Spirit. Only those who were already apprehended by Christ Jesus in this objective

overpowering way could be led by the Spirit to apprehend in full that for which they were thus apprehended. For the teaching of the Holy Ghost was not to be outside of Christ ; it was to have its whole matter in Christ. Its power and effect were to be an unfolding more and more of the sense of Christ as already known, what St. Paul calls a "spirit of wisdom and revelation in the knowledge of Him," bringing into view the exceeding greatness of God's power and glory shown through Him in the redemption of the world. So it is said of the Holy Ghost by our Saviour Himself: "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. When He, the Spirit of truth is come, He will guide you into all truth ; for He shall not speak of Himself. He shall glorify Me ; for He shall receive of Mine, and shall show it unto you. All things that the Father hath are Mine ; therefore, said I, that He shall take of Mine, and shall show it unto you."

All this goes to show the fundamental significance of Christ's previous life and ministry for the work of redemption which He accomplished in full only through His death, and renders intelligible the immense account we find Him here making of the success that had crowned His mission in the case of the small band of His Apostles. It was no outward teaching or learning simply that now bound them to His person. They had been apprehended by the power of His life. The reality of God's presence and glory in Christ, the manifestation of His Name as it was revealed nowhere else, had taken deep hold upon their souls. In this way, they were prepared for their own subsequent illumination through the Spirit, and had in them power to become the witnesses and missionaries of Christ to the ends of the earth. They were the nucleus of the new world of grace that now rose in vision (the "travail of His soul") before the eye of the Saviour. The ground faith effectually wrought into them : *Thou art the Christ, the Son of the Living God*, was the "rock" on which should rest the glorious superstructure of His Church through all time, "built upon the foundation of the

apostles and prophets, Jesus Christ Himself being the chief corner-stone."

So much the three years' ministry of the Saviour had brought to pass in the way of glorifying God and manifesting His Name on the earth; and looking at it in this way it was, that we hear Him addressing the Father in His last prayer: "The hour is come; I have finished the work which Thou gavest me to do; and now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was." He had not only set the light of the knowledge of God before the world in outward show, so as to leave its general darkness without excuse (John xv. 21—24). He had not only prepared the way for the success of the Gospel, among those disposed to receive it, by what was felt to be His superhuman working and teaching (John xii. 12—18). Far more than all this, He had gained an entrance for Himself into the heart of the world's life, by having lodged in the sense and consciousness of His chosen apostles a full effectual conviction of what He was as the absolute objective mind and will of God in human form. They could all say finally, without knowing the whole ultimate import of the Divine fact: "We believe that Thou camest forth from God" (John xvi. 30). The new manifestation of God had thus become a power subjectively, beyond the person of the Saviour Himself, in the actual historical being and life of the world; a power that should never after come to an end, but would go on to make itself felt thenceforward in the same living way through all time; a sun of righteousness now once for all risen above the horizon of the world's benighted existence, "a light to lighten the gentiles and the glory of God's people Israel." The great burden of our Lord's intercessory prayer, accordingly, was that the new life thus auspiciously born into the world might be preserved and held to its appointed course. "I pray for these; I pray not for the world, but for them which Thou hast given Me. Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one, as we are. I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them

from the evil. Sanctify them through Thy truth. As Thou hast sent Me into the world, even so have I also sent them into the world. Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent Me."

The subject altogether is full of the most important doctrinal and practical instruction. Let me, in conclusion, make use of it to enforce one great lesson appropriate especially to the present occasion; the order and method, I mean, in which the Gospel should be preached, to make it in the largest measure what it is designed to be for men, the wisdom of God and the power of God unto salvation.

There has been, and still is, wide-spread error in regard to this point in the Protestant Christian world. The error comes primarily from conceiving of revelation only as doctrine in the first place for the understanding. Out of this springs at once, then, a general disastrous confusion between revelation and the Bible; and as the result of all, we have finally what may be termed a monstrous subordination of Christ Himself, the absolute revelation of God, the "fulness of the Godhead bodily," to the mere doctrinal truths brought to pass through His glorious manifestation in the flesh.\*

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\* In a late number of the *Liberal Christian* (Unitarian) its editor, the Rev. Dr. Bellows, says: "The deity of Christ is incredible. The New Testament does not assert it, and if it did, it would disprove its own credibility." On this the *Congregationalist* (Puritanically Orthodox) remarks: "It is well to understand that according to this the Scriptural argument is of no account with Unitarians except so far as it favors their view. Nevertheless the word of God has power, and its clear testimony, finding a response as it does in the deepest wants of the soul, shall convince even those who declare beforehand that they will not be convinced." Here the Unitarian and his orthodox critic are plainly in the same false position with regard to the Blessed and Glorious Object of their debate. The deity of Christ must for them be authenticated as a theoretical truth first of all for the understanding by outside testimony—the testimony of what they take to be a revelation made sure for their faith by other evidence and proof, and which then is to settle the matter in hand, as it were, from beyond itself. It is easy enough to see that the "Scriptural argument" for the deity of Christ in that way is not up to the height of its subject. But it is not in that way that the argument meets us in the New Testament. It holds there, as Dr. Bellows ought to know, in the Person of the Incarnate Son of

Take only one startling exemplification of such false thinking from the high authority of no less a man than Luther himself, in the preface to his Commentary on the First Epistle of St. Peter, where he says: "The Epistles of St. Paul are more of a Gospel than Matthew, Mark and Luke. For these describe little more than the history of the works and miracles of Christ. But no one portrays the grace we have through Christ, so bravely as St. Paul. Inasmuch then as much more rests on the word than on the works and acts of Christ, and if we were put to the alternative of one or the other it would be better that we should lack the works and histories than the word and doctrine, those books are justly to be held in highest esteem which are most taken up with the doctrine and word of Christ." In other words, St. Paul's doctrinal building on the historical Christ (other foundation than whom, St. Paul himself tells us, no man can lay) must be considered according to Luther more essentially fundamental for Christianity, more truly the substance of the Gospel, than the living self-representation of the Saviour Himself as we have it set forth on the inspired canvas of the Holy Evangelists! It is not to be wondered at after this, perhaps, that the same Luther should exalt also Melancthon's *Loci Communes*, a system of purely doctrinal theology, to a sort of level with the Bible, pronouncing it *librum invictum non solum immortalitate, sed et canone ecclesiastico dignum!*

Let us thank God that we are no longer necessitated, as Luther to large extent was by the general spiritual posture of his age, to look at Christianity in this circumscribed way. We stand on the shoulders of that herculean time, and have the power at least of a wider outlook over the broad, boundless expanse of evangelical truth. Let me charge you then, young fellow-soldiers of the cross and candidates for the good work of the Christian ministry (a work which I and others must soon

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God Himself, the true objective revelation of which the New Testament is only the mirroring representation and record. The true credibility of Christ's divinity is in Christ Himself. There Peter saw it and felt it, along with His fellow-disciples; and there it is still, for us also to see and feel in the same way, even in this rationalistic generation, if only we yield our souls to it in the spirit of Peter's ancient faith.

lay down), throw yourselves boldly and fully on the Christological order of the Gospel, as that by which alone you may expect to have either power, comfort, or success, in the divine ambassadorship to which you aspire. Let your mission be first of all what the mission of Christ Himself was, the work He was sent of the Father to do before the way was open for Him to die on the cross; this, namely, to make God known in the world, by making His Son known. Follow in this work the pattern of the Apostles' Creed; which is none other than the pattern of the New Testament. First, the image of the living Christ as it meets us in the evangelical history, starting with the Gospel according to St. Matthew and reaching its full splendor ultimately in the Gospel of St. John. Then the mighty *acts* of the apostles, following the resurrection of the Saviour, and proclaiming His headship over all things to the Church. And then also in due order the great Christian doctrines, comprehended in the working of this grand supernatural economy out to the end of time, and having no truth or force outside of this economy whatever. Preach the historical Christ; then only can you come to preach rightly also the doctrinal Christ. Preach Christ, and Him crucified. But not the crucifixion, as though that were first and Christ second, as though Christ had been made for the cross, and not the cross for Christ. Preach not yourselves, but Christ Jesus the Lord, and yourselves the servants of men for His sake. Let it be your sacred ambition to be simply His witnesses in the world (as His first commissioned preachers were), holding forth the objective Word of Life, Christ manifested in the flesh, and trusting the success of your testimony wholly to the power of the object thus held forth, and not in any sort to your own power. Thus may you do your part to redeem the pulpit from much of its modern fashionable desecration, which is at the same time also its great weakness. Thus may you make right and full proof of your coming ministry, and gain finally the plaudit of the Master: Well done, good and faithful servants, enter ye into the joy of your Lord. Amen.



## ART. II.—THE FOURFOLD CULTURE OF MAN.

BY REV. C. Z. WEISER, A. M., PENNSBURG, PA.

THERE are four Orders of Culture possible and necessary to man. We question whether there can be more : we know there should not be less.

There is a *Physical* Education, whose object is health, well-being, existence ; or, expressed in one general idea—LIFE. This branch of culture can never be neglected with impunity, as the bilious, dyspeptic and consumptive students in America numerously affirm. A corpse and a scholar are twins in appearance, at least ; and for the reason, that the one is quite dead, and the other almost.

The Creator formed a perfect body for the primeval man, and called him ADAM, which means *red, i. e. healthy*. He manifested greater concern in the formation of this tabernacle of clay, than you witness in the modeling of all other creatures. In that terse formula—"Let us make man"—there is such a summoning of Divine counsel, energy and skill implied, as is at once grand and unparalleled throughout the whole drama of World-making.

We may, accordingly, presume the Paradisaic man-body to have been surpassingly beautiful and most healthily conditioned. The human form, no less than its universal surroundings, was pronounced "very good," by the Absolute Being, who ever speaks in an absolute sense ; and we must, consequently, accept it as a perfect model for all the ages of time. Is it unwarranted to fancy the first human body to have been God's master-piece in Eden, resembling rather an earth-built God, than any other being we may conceive of ? The Apollo Belvidere is but a poor imitation of this Divine Original ; and so is the grandest statue that ever graced an artist's villa.

The maxim, *Mens sana, in sano corpore*, is much older than the Romans. It is a Gospel principle, if we are allowed to extend the Gospel back into Paradise, and governed the Creator from the beginning. And whatever calamity the accident of sin may be supposed to have involved for man, God never ceased to provide and care for the well-being and health of his body—as little as He ignored the redemption of his soul. He would have that tenderly nursed, from the cradle to the grave, as our human instinct for clean swaddling clothes and a chaste shroud loudly argues.

An amiable Providence, besides, furnishes us a pure atmosphere, cold water from the brook, proper occasions for physical exercise, a gradual rise and fall in the seasons, food and raiment, climate and latitude, region and zone, all these so graded and adapted to the numerous habitable localities, as to betray an eye ever open to man's physical welfare. All these arrangements declare loudly enough, that health is the normal order, whilst "Plague, Pestilence and Famine" are counted as scourges, and are deprecated in the Litany.

Neither God nor God's Providence, nor even the economy of Redemption, ever cut man in twain, but address him as an entirety. And in the Resurrection we shall not flit as spectres, but shall be encased in glorified bodies.

Human Society so thoroughly endorses the Creator's law, in this respect, as to know of no suicide, save the killing of the body. The Laws of all civilized Nations call but that homicide, which does violence to physical life. The slaying of the human form erects the Gallows. "Whoso sheddeth man's blood, by man shall his blood be shed"—the Honorable Senator Bovee to the contrary, notwithstanding.

Every mortal is possessed of an instinct which prompts him to protect and preserve his physical existence. He eats and drinks; he sleeps and works; he employs preventives in health and antidotes in sickness. But what are all these, but Providences—servants of the Most High, to minister to our bodies?

Our ancestors practiced on this normal order. Substantial food, and no "preserves," was with them a standing table-

maxim. Early in and out of bed, was their dormitory regulation, the wisdom of which only now becomes the more apparent when set over against the modern gospel of the city, which turns night into day, and day into night.

Romping, playing, running on errands, employment, trade, business—that was the usually trodden road on which the child emerged from the sanitary "*Kindergarten*," and entered the domain of robust manhood.

Some of the consequences of the ancient *regime* were, that the number of "Exempts" was smaller during the Revolutionary war, and the War of 1812, than it was during the Rebellion, even though a margin be left for the difference in population; and that far fewer violent dissolutions occurred and unlawful tombs opened, in consequence of listlessness, idleness, fashion, tobacco and whisky.

Now-a-days the body is violently dealt with, as though it had been rendered invulnerable to disease, or death-proof, by some process or other, in the face of opposing facts even. Never was there a louder call heard in behalf of physical culture, than we seem to hear to-day. An answer is struggling to become audible through our "Agricultural Colleges and various Manual Labor-institutions," but with little success as yet. It is to be regretted, that the power is wanting, by which all our Seminaries might be converted into promoters of Calisthenics, in its best sense. Surely, the army of hypochondriacs could thereby be decimated, and men and women of *stylish* ghostly faces and fashionable grave-yard coughs would not confront our eyes, or grate on our ears, in every literary circle. The young and the middle-aged, at least, might perhaps learn to accept and covet good health as the standard, whilst delicacy, effeminacy and an ailing existence would be tolerated as exceptions only.

But as such a reformation cannot be consummated in time, to rescue the present corps of boys and girls from premature graves, it behooves every household-hospital to convert itself speedily into a *Sanitarium*, by simply following out the system which Nature suggests and our ancestors practiced. Let

the Persians be imitated, who maintained that Hygiene can and ought to be *taught*, as well as Letters. Xenophon praises them for their Physics. Plato affirms, that their children were delivered, at an early day, to a chosen order of men, of high repute and authority in the empire, whose special charge it had been to put and keep their bodies in healthful and good plight. Lycurgus was most solicitous of the proper bodily training of their Offspring. He insists upon a thousand precepts for exercise, and enlarges on their races, games, sports, songs, leaps and dances.

The Israelites preserved the wholesome custom of indenturing their sons to a crafts-master, until the custom grooved itself into a law. And this came to pass, not so much from a motive of economy, but from a sanitary consideration. The body grew and solidified. Bone and muscle were formed, and *stamina* gathered and grounded, which held the frame together and aloft, without the aid of canes and crutches. It was the period of "*Körperbau*," in the history of the stripling Israelites.

Our German brethren, fresh from the "*Vaterland*," are solid men. We envy the Teuton beggar's vitality, as he walks with army-tramp through the gate, in rags though he be, and a little the worse for whisky. These men owe much of their form and health to their trade-exercise, to their soldiering and out-door practices, during their plastic years. We are moved over the vivacity and tenacity of many a European mendicant-scholar. What a set of strong fellows the Prussians are! And a great pity too, that some neuralgic or dyspeptic body could not lie mouldering, as a substitute, on the bloody field of the Franco-Prussian slaughter, in the room of every gladiatorial frame. The symmetrical and Lady-fingered Parisian fencers lost their wits at the mere sight of those tremendous fighters.

Our scholars and literary characters are transparent, and the *wind* upsets them. The vulgar Perigordian dialect terms all ailing students, "*letter-marked*," just as we speak of pock-frettened faces, or of a countenance blemished with scald, scar or burn. How many, according to this *patois*, are *branded* among us? We send young men "*to College*," hale and hearty,

and the College sends them back duly stamped,—“letter-marked,” *i. e.* invalids. We ask the Institution to resurrect them; but alas! the Institution challenges us to bury them. A tender *Alma Mater*, indeed!

We know some Guardians over the persons of young men, if not of their purses, who have been made so sorry, in consequence of such repeated instances of wrecked health, as seriously to think of doing as the State does, ere an applicant is admitted into her Army or Navy Schools, that is, weigh and measure the candidate before he is matriculated. Ought the Commonwealth to be more cautious and chary than it behoves Science to be, in the selection of her servants? Would it not be a wise plan, then, to take the measurement of a College candidate's hands and feet, ere we pass him? Say, if he can wear Lincoln's shoes and gloves, he might be accepted with some hope of not perishing under the process of American graduation.

A very prominent rubric in many College Catalogues is made to read thus:—“*Students are required to be in their rooms at 8 o'clock.*” When Frederick Froebel's method of Education shall once have become understood and pursued, we will delight our eyes over some such Order: “*Students must engage in walking, pitching quoit and recreating three hours daily.*”\*

One Pennsylvania German youth, full of vitality, engendered under the tutelage on the old farm, entered College. He studied seven years; preached one—and now a marble-stone covers his ruined body, with these significant words: AGED 29 YEARS.

Were this a solitary case, we would feel reproached for putting it on record. But as the name is Legion, which stands over a class of just such sad instances, we have wondered already, whether an Institution is not morally bound to make the fostering of physical health a matter of conscience and disci-

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\* We here enter our protest against the life and limb-jeopardizing ‘National Game’ Base-Ball. Straight fingers, unsprained ankles, good eyes and sound ribs ought not to be sacrificed for a little imaginary fun. No Base-balling, therefore, on the College campus!

pline. If not, then the delicate constitution should be solemnly warned to shun Literary Halls, as a Upas tree, and even the strong must be told that there is great jeopardy for him ahead.

But suppose, not death to come speedily in every case, only ill-health. Let literary men, scholars and students, like Alexander H. Stephens, walk for years hard by the tomb, without stepping down; still, how sad! How much more can a well man do, than a sick man! Look at Henry B. Bascom, the eloquent Western Methodist preacher, as a specimen of what may come forth, if bone, muscle and lungs but first be formed and developed. He was but a Kentucky boy when he entered upon his first circuit. The Indians helped him to a part of his training, which part consisted in athletic exercises. At the age of twenty he could out-wrestle his friends and companions. "In his best days he was no more open to Bronchitis or Dyspepsia than was St. Paul." The very thought of any sickness, less respectable than rheumatism, or a genteel inflammation of the brain, would have made this hardy Methodist preacher laugh. The education of the physical man had not been neglected.

But verily, our professional men smell of the pill-box, and have poor health withal. An old seer speaks of a city in prospect, within whose gates none shall say—"I am sick!" Evidently that premises, that its charter will preclude the founding of Seminaries, after the modern order, lest the cry should still ascend "Oh wretched man that I am!"

Bad School-houses are the occasions of many a funeral in our Parish, for which the Commonwealth, and not Providence, is accountable. Were it left to our ordering, those places of assembly should be attractive, inspiring and congenial to child-like instincts. A garden, trees, flowers and a fountain—all these should be seen there. Symbols of joy and gladness might be painted on the walls of a room large, lofty and airy. The portraits of Flora and the Graces might be among the adornings too, as the philosopher Speusippus decorated his hall. Many a scholar's grave is dug by this or that school, and the

iniquity is then marbled over with the cold phrase—"Whom the gods love, die young"—or, by the equally Pagan one—"Death loves a shining mark!"

Without a blush or thought of guilt, do the Newspapers herald out the scholar's death, as brought on by imprudence in study, an intemperate zeal, want of exercise, and the like suicidal causes. And so unsuspecting is the populace, in regard to the physical violence which is done to many unfortunate young men, who are not sufficiently wrecked to die, but still too far ruined to be any longer sane, as to pronounce them "*überg'studirt*."

All these signs argue a corrupt public conscience, and a fearful lack of insight in regard to the claims of a proper physical culture. How shall attention be arrested and challenged on this branch of Education? How many voters would favor the enactment of a statute, obliging the stone-cutter to engrave on a student's monument, what Institution should father him as a victim? Or, would it render any service to make the Board of Trustees amenable for the destruction of life, just as Railroad Companies are? Until some bold step be taken, in this direction, we have but little hope for an awakened public conscience, for a long time to come.

Still, in the little and faint hope of a reformation, emanating from the bosoms of the schools themselves, let us continue to press the claims of a sound physical education.

"Do thyself no harm!" is the proclamation of an inspired Apostle, to the Philippian jailor, when about to commit suicide. "Do thyself no harm!" echoes Nature, into the ears of all, because she is ever tender of our well-being.

But there is a *Logical* culture, as well, whose object is Intelligence.

We meant to plead for the material man first, but not only. As it is our foremost duty to see to the building of the house, not for its own sake, but for that of its future occupant, so are we solicitous, in the beginning, for our tabernacle, not again for the tabernacle's sake, but for its mental denizen. But this cared for, and the body never so well conditioned, what boots



it, should human culture stop short at this stage? About as much, as if we were to rear a grand and gorgeous palace, only to leave it untenanted.

Given, a large store of muscular development, physical force and acrobatic agility, we have, thus far, but animal culture. Giants we may grow; Morrisseys we may elect to Congress, and elevate Blondins to dance on ropes and wires; but how are these essentially removed from wise elephants, boxing bears and supple catamounts—barring one pair of legs and some hair?

After the Creator had fashioned and finished the Adamic body, and animated it with *physical* life, after its kind, which set the heart to beating, the blood to coursing through its veins and arteries for the first time, the eyes and ears to open, the tongue to utter sounds, the nerves to sensate, the limbs to move, and the entire form to glow with living *animal* energy, *only after all this*, did the Creator-artist breathe into this being, which had up to this stage been something more than beast, but still less than man—and he became a living soul. Something additional had then been imparted by the Divine inflation. Besides its animation, the physical frame became possessed of inspiration likewise.\*

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\* After the above view respecting the origin of man had been ready for the press, ST. GEORGE MIVART'S "*Genesis of Species*" came into our hands, a work evoked by the theories of Darwin, Wallace and others. To our surprise, we found it to contain the following Paragraph: "Man according to the old scholastic definition is a 'rational animal,' and his animality is distinct in nature from his rationality, though inseparably joined, during life, in one common personality. This animal body must have had a different source from that of the spiritual soul which informs it, from the distinctiveness of the two orders to which those two existences severally belong. Scripture seems plainly to indicate this when it says that 'God made man from the dust of the earth, and breathed into his nostrils the breath of life.' This is a plain and direct statement that man's *body* was *not* created in the primary and absolute sense of the word, but was evolved from pre-existing material (symbolized by the term 'dust of the earth'), and was, therefore, only *derivatively* created, i. e. by the operation of secondary laws. His *soul*, on the other hand, was created in quite a different way, not by any pre-existing means, external to God Himself, but by the direct action of the Almighty; symbolized by the term 'breathing,' the very form adopted by Christ, when conferring the *supernatural* powers and graces of the Christian dispensation, and a form still daily used in the rites and ceremonies of

Man is, consequently, an intermediate creature, standing between Nature, below him, and Spirit, above him; not able to flee wholly from the animal condition, but neither wholly confined to it. In the most uncultivated we discover traces of rationality, whereas the most cultivated exhibit marks of animality. We know that man is neither exclusively matter, nor exclusively spirit. Were he wholly confined to the former economy, his education could only be of a physical kind, and, however far it might be carried, his intelligence could but differ in degree, from that of the "learned pig," the sensible dog, the knowing horse, or the sagacious elephant. But having received a supernatural endowment, for the lodging of which there is no provision made in any creature beneath him, he stands above all lower orders, and the way is open for a nobler sort of culture. This incorporate element now, superinduced over the life-force that had been previously at hand, whatever we choose to call it, this claims a cultivation.

The formula of our German philosopher, by which he establishes his personality, with but a slight variation, will answer as a proof for mind: "*I think, therefore, I am endowed with mind.*" Admitting the existence of such an element, it follows readily enough, that a logical culture is in place, and must be consummated, if man is ever to approximate, at least, towards the perfecting of his being.

Under the cultivation of his rational nature, we mean to embrace all the forces that lie within his mental cycle. Not alone the instilling of rudiments, or elementary principles—such as the three "R's."—"Reading, 'Riting and 'Rithmetic;"

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the Church. That the first man should have had this double origin agrees with what we now experience. For supposing each soul to be directly and immediately created, yet each human body is evolved by the ordinary operation of natural physical laws."

THE GENESIS OF SPECIES is valuable, not only because it is a timely volume, but no less because it treats on one of the most fascinating subjects that can be reflected over. It is published by Claxton, Remsen & Co. It is written from an orthodox position, and if even unsatisfactory in certain stages of its theory, it is refreshing to be convinced anew, that Revelation and Science do not and cannot conflict, whatever metaphysical objections may be advanced against the certain harmony of both.

not solely the general equipping for the several Professions, Callings and Trades; not merely the familiarizing with Science and Art, nor the numerous acquirements of the Schools, besides; not all these, when taken separately or in a body, constitute this order of culture, in any exhaustive sense. They are but so many means and exercises to its attaining, or results and outgrowths from it—not the life-force behind, engaged in the process of growth. Logical culture is much rather the developing, the maturing, the adolescencing of the understanding, as an entirety. Every uneducated mind may be said to be in a state of non-age, or mental minority. If all things can in any sense be said to spring from an egg, the foetus-philosopher, the embryo discoverer or inventor, the possible General or poet, may lie imbedded there, but like as with seed in a mummy, no birth-time having dawned for it, there can be but abortions at most. The manner of maturing is more like the process of fermentation, than any movement we can liken it to. There is no enlarging of bulk, as in the stature of the physical man; no additions, as are seen in the on-laid circles of a tree; no injection of mental air, like unto the inflating of a balloon; but a silent process of effervescing rather, we will suppose to be in force, a constant casting off of cloudy particles, by means of a ceaseless interpenetrating of light, until the mental mass becomes illumined. Logical education is mental agitation. This agitation results in brightness, in consequence of a separation of light from darkness. So the day dawns. So the pure wheat is culled from the chaff and gathered into the garner. So the good wine is casked at last.

The several methods of culture form a fruitful theme for controversy. Two parties are engaged as combatants on the field: there are the abstractionists and the expedientists—the conservatives and the radicals—the scholars and the empirics. The former adhere to the ancient order of education, which would till the mind for its own sake, without the slightest reference to the myriads of objects surrounding us. "Give us mental culture," say they, "regardless of major and minor inventions and discoveries; regardless of all the changes or

crises which the march of history, or the revolutions of ages effect. Truth for its own sake, Malebranche spoke correctly, when he exclaimed:—"If I held Truth in my hand, I *would* open my hand again and let it escape, in order to pursue and capture it once more." To prosecute knowledge from any other motive is dilletanteism. Hunters care only for the excitement of the chase. So must the scholar get wisdom for the love of it."

Their opponents are concerned, and plead for a system of culture which accommodates itself to the wants and exigencies of the times and age. They advocate what the Germans sneeringly style a "*Brodt-und-Butter Wissenschaft*." They claim to set out a race of practical men, rather than a corps of contemplative sages. Utility is their aim. They search for truth, but only in so far as it is capable of being applied immediately to facts and embodied in world-benefiting acts. Like Pacuvius, these hate men who talk like philosophers, but do nothing. They would teach a clinical knowledge, if you please; but of such an order as shall prove available in the healing of diseases; not an acquaintance with Galen simply, but with suffering patients, too. They would teach an order of jurisprudence, but one that shall administer justice and equity between contending parties and actual litigants. Mechanics finds favor with them, but such a system of mechanics as shall set machines to running. They despise not architecture, provided it builds houses, bridges and culverts. A political science they would foster, but for the reason that it may actualize itself in a noble administration of the laws. They claim to be and produce practitioners, over against mere theorists.

There is room for both classes to externalize their several views, we think. The old system, which aims at thoroughness, ought never to be banished from the field, in any country, or in any age. It is as necessary to the prosperity of a people as the source is to a stream. The scholars are the reservoirs, and constitute the fountains of culture. We love a thorough-bred man from his crown to his toes. The world of letters can as little dispense with such characters, as the Universe can cut loose from the sun, moon, or stars. In either case, gloom and

darkness must set in, in spite of coal-oil lamps and tallow candles, in the one sphere, or mere rush lights in the other. But we need lesser lights, notwithstanding. We work by candle-light, too, and by the glare of reflectors. The reservoir must have its conduits and conveyors attached,—useless each without the other.

The testator needs his executors, or his will lies equally dead with himself. The artist hires his men to chisel and cut the model; and who does not admire the workmen for the accuracy and skill with which they administer their strokes? The architect needs masons and carpenters, to erect in space what he has designed on paper. Nor is man above eating bread and butter, even though he may not live by bread alone.

Let us not ignore the claims of either party then. There is a call for both orders of men; and whenever a call is heard, there will be a coming too. Let justice be accorded and provision made for both. Society cannot ostracise the one or the other, without detriment to our modern civilization. A flexibility in the course of culture will accommodate all. It has been well said, that such an adaptation of their educational standards to succeeding ages and their exigencies, has ever been the policy of the schools. The subject of instruction ever kept pace with the changes that occur from age to age in the social order. Latin and Greek once stood as synonyms for scholarship. But English, German, and French were allotted their places, and in these languages it was found that literature and art could survive as well as in those earlier canals. "The exclusive use of the dead languages soon relaxed its iron grasp, and was compelled to admit a vast array of new sciences, as legitimate ingredients to scholarship. The same authority goes on to say: "It became plain that age after age must learn the new, the actual and the practical, or the world will not wait on the schools. In a word, the curriculum of learning should be adapted and accommodated, accordingly as new claimants arise, which demand the best energies of the mind of man."

Doubtless "Business colleges," as they are popularly styled, are not without some good results. They can do a useful work,

provided they do not mislead a young man, by causing him to believe the comparatively valuable, which he is therein taught, to be all he needs. "Penmanship,—how to date and fold and frame a letter; how to keep a Day-book and Ledger; these things are not to be despised." The mechanical part of business is something to every young man, who is compelled to be content with the *results* of theories, which are wrought out by others. Because we cannot stand on the highest round of the ladder, is no excuse for not placing our feet on the lowest to which we can ascend.

"Polytechnic Colleges" are something more generally practical. They do not wholly neglect the elementary branches of science. Mineralogists are built without becoming alchemists first. They mine successfully for oil and coal, and gold and silver. A useful class of engineers goes forth from such doors. An apothecary is oftentimes as much in his place, as is a chemical savant.

The Academy at West Point, as well as all our Army and Navy Schools, is a specific institution, with a specific course mapped out for the students.

"Normal Schools" have a mission, we hold, in our age and circumstances. And as long as they can be controlled, in such a way as not to meddle with elements which may be said to hold outside of and beyond their peculiar sphere, we care not how numerous they become. Let them but strive to bring the minds of their students under discipline, so far as their legitimate pretensions extend, instead of turning them into a wilderness of confusion, and the world will be the better for Normal schools.

The University is best of all. But as all cannot be admitted to its advantages, let our schools, academies, seminaries, and colleges be so graded and arranged, and let such methods and discipline be devised, as will accommodate all classes, and develop in every student's nature, physical or intellectual, whatever is most salient and prominent, and as will fit each one for his peculiar sphere, and thereby produce the useful man.

In all logical culture, the aim should be taken and constantly

maintained, to bring the theorist and practitioner as closely together as the idiosyncracies of natures will allow. True philosophers, on a larger or smaller scale, are great both in science and in action. Archimedes, the great geometrician of Syracuse, when called upon, suddenly forsook his contemplative solitude, and set on foot one or more prodigious engines, for the defense of his country. That was practical philosophy. "That wise man knows nothing, who cannot profit by his wisdom," says a wise man. If this be a correct proposition, then all proper logical culture presupposes, not only an acquirement, however large in extent and profound in quality, but its ready application as well. There is talent laid in every mind. There is furthermore an idiosyncratic talent, which is known as this or that man's *forte*. Now, only that system of logical culture which can discern and render *fortior* the individuality of talent in man, whatever that may be, can be called successful. "Geniuses must be explored, and the manner of instructing them proportioned." In its general results the school system of our country is doubtless grand. But let no one be offended, if we declare the machinery of our mental training to labor under an evil, until our several orders and grades of Institutions will arrange and adopt such a curriculum as will best aid and conduct every disciple on that road, which leads most directly to the design of his creation.

"Whence?"—"Where?"—"Whither?"—is a trinity of queries, solemn indeed, and apparently covering our entire history. But knowing whence we are, where we are, and whither we are drifting, is still not sufficient to satisfy entirely the craving of a properly awakened and inquiring mind. To discover the *wherefore* of our existence is more than all, because it embraces all. Happy the mind, that can enter so propitious a school, which will enable him to exclaim as he leaves its portals, *Eureka!*

But man is an empire of still more forces. He is not a duarchy simply, but a triumvirate rather. The *Trichotomia humanæ naturæ* pervades the Platonic system already. The Pauline theory, likewise, embraces body, soul and spirit.



These cycles lie around and envelop his personality,—like the layers of a tree, let us say. The physical layer is the outer and coarser, because it is exposed to wind and weather. The rational comes next under and next inner. Inmost and central is placed the moral nature of man.

By *moral* culture we mean the quickening of our inmost life-force. If it be asked, what name that central vital element bears, the answer is:—"It is the *will* of man." The conscious volition of the soul; the free choice of his spirit is the ripest fruit of true manhood. The will-power is the characteristic distinction of humanity. All things are ruled by necessity; man alone is governed by his will. Reason itself is but the expressed rule of that royal power.

But man's will-power is a perverted and deformed relic of God's will. Hence morality is correctly defined to be the according of the human with the Divine will. Now such a harmony is the result of culture, and not the product of untrained nature, nor the effect of chance.

Man's will is in the moral order, what the heart is in the physical system. This wonderful natural organ exercises a sovereign control over our blood. It says to every drop:—"Go!" and it goeth; "Come!" and it cometh. The heart in proper action, is the best index of health. In our moral system, the will is the heart. To train the will to a spontaneous action with the absolute rule of right and wrong, is the ultimate aim of moral education. Out of such a science springs, what is expressively called *con-science*, a knowing according to God's way of knowing. And out of conscience flows morality—a doing according to God's conduct. This, in a word, is the whole science of freedom.

Moral culture is a continuous science, as indeed all other culture must be. Taught we must be, until we no longer know that we are taught, and act spontaneously after the normal rule, as the fountain spouts and gushes freely and yet orderly. The will, in this way, is constantly undergoing discipline, until principle supplants commandment; until exercise becomes habit, and the training of the school merges into life, as the river

empties into the sea. Tuition is now swallowed up in intuition.

Whilst we must continue under tutors and governors, still, the whole machinery of rules argues a moral impotence. "Rules are crutches of weakness and disciplinary overseers to perversity." The longer our will-training be continued over us, the more freely we learn to move whither we ought, instead of gliding slavishly in the rut. Moral culture becomes thus the system of emancipation for man,—a daily, an hourly, and a momentary emancipation. To liberate the captive will in man; to set this enslaved element free, by opening the mysterious prison-house, and enabling it to reign over all foreign masteries—this is the grandest result of the highest order of culture. Toward this high end it must ever aim, lest it fail to conduct us into the Truth, which alone is the atmosphere of Freedom. Once on the journey, which is to bring us from Egypt to Canaan, we dare not rest at any point along the route through the wilderness, lest we perish by the way. Oases, to be sure, may be met with, but the land "flowing with milk and honey" lies only at the end of the course.

An all-embracing system of training is employed in the process of our moral education. Not merely through the appliances of the schools and educational machinery is the order perpetuated; not mathematics and the languages alone are necessary; not the sciences and arts are of themselves sufficient. These all play a part, a great and useful part. But whatever they may afford us, it must be supplemented by all that which the facts and phenomena of personal history bring before us. We recognize moral tutors in smiles and tears; in trials, disappointments and successes; in sickness and health; in love, grief and ambition; in life and death. There are all educators to our moral nature; "For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come,—all are yours."

Verily, there can be no set curriculum established for this

order of culture; as little as there can be a "finishing" institution conceived of.\*

\* The following singular and pertinent account is worthy of our insertion here, and of earnest consideration, as an illustration of this part of our discussion:—

RULOFF.—*The learned murderer.*—Professor Mather, of Amherst College, gives the *Springfield Republican* the following account of a visit to the murderer Ruloff in his cell:—

The visit was not one of idle curiosity, for one of my colleagues in the college had shown me, some months since, a criticism of Ruloff's, written years ago, when he was in the State prison at Auburn, N. Y., upon parts of Professor Tayler Lewis' edition of one of Plato's dialogues, which had warmly interested me in his scholarship.

The next morning, about nine o'clock, the advocate and I went down to the prison, and the gentlemanly high sheriff at once consented to the interview, if Ruloff was willing. The doomed man at first refused as he had done of late to all visitors, but when told that I was a student and teacher of Greek, he at once consented. He approached the heavy latticed iron door, and asked very politely if I could remain long enough to learn something of the beauty of his theory of language. Without replying, I turned to the officer and asked if I might be permitted to go into the cell. He said yes, and proceeded to unlock the massive padlocks. It was a long, narrow, granite built room, but high and furnished with plenty of light and pure air. As we entered, Ruloff approached with two dilapidated chairs, and with the most winning courtesy asked us to be seated, and offered to relieve me of my hat.

He sat down on his rude pallet opposite me, and I told him that I had seen the criticism referred to above, and that I had desired to learn how he had acquired his knowledge of the old languages. He replied, with a smile, that he had obtained it all by honest work; that he had never been in a college or university, but that from boyhood he had a most intense interest in the beauty and strength of the Greek tongue. He complained that he had been laughed at by the public as a superficial scholar, and wanted me to satisfy myself on that, and then hear what he had to say about the formation of language. I replied that as we had no textbooks, I could not examine him, to which he rejoined, that many of the classical authors he knew by heart, and would try and repeat portions if I would suggest where he should begin. Thinking that something from the "Memorabilia" might be appropriate to his present needs, I suggested the third chapter, first book, where the sentiments of Socrates with reference to God and duty in their purity and exaltation approach so nearly to Biblical revelation; and he at once gave me the Greek.

Other parts of the same work, as well as the *Iliad* of Homer and some of the plays of Sophocles, he showed great familiarity with. Then, in order to show his thoroughness, he criticised the common rendering of certain passages, and he did it with such subtlety and discrimination and elegance, as to show that his critical study of these nicer points was more remarkable than his powers of memory; in fact, I should say that subtlety of analysis and reasoning was the marked characteristic of his mind. On one or two passages of Homer, in particular, he showed great acuteness of criticism, and a most thorough appreciation of the grandeur of the sentiment. One or two renderings of President Fulron he opposed most vigor-

It is a popular saying, that education renders man all the more villainous. The populace is partially inspired and speaks truly: *Vox populi; vox Dei!* If education be imperfectly administered, we may look for just such a result. All disproportion breeds monsters. Deformity is more hideous than immaturity. A naked intellectuality is a monstrosity of mind as much so as an elephantine foot is to a dwarfed body. Knowledge is power, but as great a power for evil as it is for good—unless it be constantly counterbalanced by a corresponding maturing of man's moral element. Knowledge must be controlled, as fire and water and steam must. Too much sail, and little or no ballast, capsizes a ship. So will the unequal development of any separate force in man render him heady—staggering—

ously, and when I supported the common version, he quoted from a vast range of classics to confirm his views.

His theory of language I cannot enter upon here, for it is too subtle for the general reader. It is very original, is quite contrary to the established views upon comparative philology, and probably will never be of any practical use. Most persons think him a monomaniac upon this, and certainly his enthusiasm is most remarkable. He sat there in his chains, just sentenced by the highest court to die on the gallows, and without a word, or apparently a thought, about his doom, he argued and plead for his favorite theory as though he were wrestling for his life, and was determined to win.

He was anxious to have philologists examine the manuscript of his work. He urged me to come with several such men, and take time to see whether his theory is true. He asked my pardon for the apparent dogmatism of the statement, but said he felt convinced that his theory of language was a special revelation to him, and that perhaps a hundred years might elapse ere it would be known again, and then added significantly: "And you know that whatever is done must be done quickly."

In manners he is very urbane and natural, and he converses with great facility and elegance. His voice is mellow and pleasant, and occasionally showed tones of tenderness. But for all that I do not believe the man has any tenderness save for language. In looking at him you would never imagine him as loving any human being, and you would be sure that his hatred would be implacable. He is certainly an enigma, and offers in himself a powerful argument against the theory that education is alone sufficient to lead to true manhood. Those who would throw out moral and Biblical teaching from our system of culture, have a difficult task to harmonize their theory with such a character as this.

Here is a profound and appreciative student of all that is beautiful and glorious in classical learning, working for years as a philologist, and with a zeal rarely equaled, and yet all the time living a life of crime as dark and terrible as any criminal in our land. He shows that true culture and true manhood can only be a development of the moral sense, and that we must educate the heart as fast as we educate the head, or our knowledge may only increase our sin.

and overturn his integrity or uprightness. Intelligence, without commensurate moral balances, generates burglars and counterfeiters and that entire crop of shrewder sinners. Better suffer man to remain a harmless idiot, than misconstrue him into a shrewd demon. A little learning, if it be but proportionally shared among the several higher factors of mind, is not dangerous. But improvidently lumped, it wrecks the mind, whether it be of larger or smaller bulk.

We fancy Satan's intellect of the brilliancy of the morning star, whilst his moral nature is of the gloom of midnight. There is no dumb devil; nor a good one either.

Logic is cold. There is no warmth in reason. The brain lies above the heart, it is true, but not immediately above—about as far as the Poles from the Equator. Hence there is a chilly atmosphere felt in the presence of exclusively intellectual monsters. Read Humboldt's "*Kosmos*," if you would conceive of the Universe as lying wholly in the frigid zone. Voltaire can build a hell of ice around you—a monster-thing, which a monster only can do! The power of muscle is great. The power of the idea is still greater. But heart-power, which is will-power, is greater than all. Even a woman can sway a kingdom by it, be that kingdom a family, an island, or a nation. A pure heart-power can elevate man face to face with God. There need be no stronger motive-power than it, since there can be no higher exaltation conceived. Hence that single exhortation which God chooses to utter:—"My son, give Me thy heart!"

No man can be called educated, whose moral culture has been overlooked. "The aptest clerks are not the wisest men," says Cicero; since he who can calculate percentage rapidly, is oftentimes the most expert swindler. Culture is not *information* so much as *formation*.

Mind is essentially active. Without an enlightened reason, all our activity is blind and aimless. But if the will be untrained and impotent, how can the warmest resolution be executed? If we are too inert to act from right motives, towards proper ends, our will is evidently at fault. But this argues

plainly a want of culture in the moral, which is our higher nature.

How forcibly the proposition must strike us, then, that to cultivate a part of our being, and to neglect the remaining factors, will necessarily result in deformity. The world will some day learn, if it has not already discovered it, that such knowledge only puffeth up in one direction, to collapse the more sadly in another; that to be mistaught is sadder than to remain untaught; and that a soil but partially tilled, will flourish more rankly in weeds than the common highway.

Athletic bodies may be formed from a persistent practice in gymnastic exercises; but physical symmetry, proportion and beauty is, after all, the result of the free and uniform play of the limbs. For the same reason, the straining of single mental powers, may produce extraordinary minds; but happy and perfect men can only be realized through the evolution of the whole mind.

Still, the cry is—"Mind! Mind! Mind!—No matter for Virtue!" Do they forget that power without rule has its symbol in the whirlwind and the tornado? There is a growing *mania* for liberty of intellect; for a freedom in mental education; for free schools. It is boldly claimed as a sovereign panacea to good government and a universal brotherhood. Let it be conceded. But are we done then? Will such an order embrace and heal the whole man and society? Liberty is never anywhere an end, as too many seem to imagine. It is, at best, only a fair highway to a goal lying in the distance beyond. The capital point is not to make education free, but much rather to gain the largest freedom in rendering it *moral*. At the risk of a repetition, we again declare the aim of all freedom in education ever to be, to liberate man's will over self. As long as his feelings over-ride his principles, he is a savage, though he be never so deeply "letter-marked." And if his principles over-run his feelings, he is a barbarian still, in spite of his intellectuality. The moral balance alone can produce the necessary equilibrium.

To will, first, and then to do, is the normal order. Where

the will-power effloresces, there is heroic manhood—virtue in the old Roman, or, better still, in the true Christian sense. Who cannot take his hat off before Valjean, who seized a red hot iron and held it to his naked arm until it buried itself in the quivering, seething flesh? There was will-power enough in a certain Emperor to make a few ripe saints, of the modern stamp, who lashed himself into penitence over the tomb of Thomas-a-Becket. Who cannot forgive Cranmer for all his duplicity, when he sees him extend his aged, wrinkled hand over the crackling flame, until it drops into the ashes under? The Prodigal Son rises above his self-righteous brother the moment he cries—"I *will* arise and go unto my father, and *will* say, I have sinned."

All these measured their conduct by that bold formula:—*Sa pere aude*—dare to be wise. They conquered the natural cowardice of the human heart, the native impotency of man's will, and freed themselves from the tyranny of nature. And what is any man, before he is thus disciplined, but a wilderness of powers? A monotony, and yet tossed to and fro; unrestrained, and yet far from free; bound by no rule, and still a slave, a creature of contradictions.

It is a reproach, in a manner, to our age and country, that all our schools should be known as *Literary* schools. Xenophon tells us the Persians taught their children virtue, as other nations do letters. At fourteen the Bureau of Guardians of Youth instructed them first in religion; then, how to be always upright and sincere; next, how to subdue their appetites and passions; and, finally, how to dare to do right. Their tutors were invariably men of marked wisdom, justice, temperance and valor.

Lycurgus placed great store by learning, but told the Lacedemonians that it was a thing inferior to virtue nevertheless. Plato followed a like discipline, and insists on quickening the understanding in matters of law and right. Astyages, asking her son Cyrus, to give her an account of his last exercise at the Academy, he made this report:—"A large boy, having a short cassock, by force took a larger one from another boy,



who was not so tall, and gave him his own in exchange. Whereupon, I being appointed judge in the controversy, decided, that I thought it best each should keep the coat he had, since both were better fitted now. But my master told me I had done ill, in that I had only considered the fitness of the several garments, whereas, I ought to have thought of the justice of the thing, which required that no one should be allowed to take forcibly anything from another."

Our modern schools must set before us a rather uncommon specimen of their own tuition, before we will believe him to have had a better *Alma Mater* than the boy Cyrus had. Oxford and Cambridge, Yale and Nassau Hall can certainly do no better. No modern Seminary can produce riper fruit.

It appears in their history, that the Lacedemonians had already discovered that science, when rightly applied, must teach prudence, resolution and morality. Hence they initiated their offspring, at once and from infancy, into the ultimate and legitimate effects of true wisdom, not by precept and the text book only, but by actual trial, experiment and act, in order that theirs might not be a knowledge of the mind alone, but become a complexion and habit rather, an intuition rather than an acquisition merely. "What ought boys most to learn?" was the question propounded to Agesilaus. "What they ought to do when they become men," was his answer. Can a more excellent method of instruction be devised?

Athens and Sparta were pitted against each other in this wise:—"For rhetoricians, painters and music-masters, go to any city in Greece; but for legislators, magistrates and generals, go to Sparta. To learn to speak well, go to Athens; to do well, to Sparta. To discover how to disentangle a sophistical argument, or to unravel an ensnaring syllogism, go to Athens; but to know how to foil the baits and allurements of pleasure, and with noble courage and resolution to confute and conquer the menaces of fortune and of death, go to Sparta. To learn to babble with the tongue, go to Athens; to exercise the soul, go to Sparta."

How oddly it would sound in American ears, to be told of a

“College of Virtue for young men and boys;” of a “School of Morals!” Among the four hundred chartered Institutions in the United States, we know of none such. All are *Literary*, principally and foremost, and moral, afterwards—Schools of Letters rather than Seminaries of Virtue.

We are very sorry for all this. We tremble for the Republic, since the Political Fathers long ago said, it could not survive save as virtue and intelligence combined. Is it not high time then to place moral culture as a prominent branch and chief feature in the College Catalogue?

And now there remains yet an order of Culture which is limited neither to man's physical, mental, or moral system, separately taken, but addresses the integrity of his various powers. That order of education which aims at a development of all our faculties into the highest possible harmony is *Æsthetical* culture.

Here the sensual nature stands no longer as a tribunal, nor intelligence, nor virtue. We now enter the inviting domain of Taste.

In every piece of mechanism the first business of the artist is to construct every separate part: wheel and pivot, and bar and bolt must first be made. The second task is, to fit them all in one. Every constituent thing is a unity; and all together form a higher unity again. Only now as a grand chord results from such an artificial organism, can a third and final end be said to have been attained. The proof of a mechanism lies in the running of it; and its successful harmony constitutes its *æsthetics*. In the earliest hum of the reaper, in the glad farmer's field; in the music of its properly attuned wheels, do you discern the sum of its powers, its highest reality. You think not of its individual forces, of its beams and levers, and knives and teeth; nor of the entire instrument, as composed of dove-tailed pieces, but of its harmonious unity and moving harmony. A new feature springs to its surface, all unknown before, its beauty, which is the splendor of the true.

The embodied ideal of mechanical art runs before us in the tall grass, like a man-built serpent. We forget the sooty fa-

bric and the greasy workman; the bellows and forge, and mold and hammer, and are enraptured solely and completely in the height attained, the æsthetics of mechanics.

If we turn now to the Universe at large, we may discern an æsthetics covering it over and over like sunshine. The Kosmos of Nature is a unity; not because it consists of a multitude of creatures fitted into one, but rather because of the universal harmony inherent and apparent throughout. "The earth is full of the glory of God," and the display of it is not so much in the number of individual objects as in the accord of all. It is the atmosphere of entirety that gives an æsthetics to the Universe. It was only after the Creator had conferred His final benediction upon the organized chaos, that this sublimated element emerged softly and silently out of the musically moving *Welt-all*, as the fabled Venus from the sea dripping with the spray of beauty. As the "Author and finisher" of the new creation must first cry, "It is finished!" ere its æsthetical grandeur could move the angels to look into it with marvellous delight, so was there only an æsthetical Epiphany, a "music of the spheres," when the morning stars sang the inauguration song over the consummated world-building.

Nor is there a single unspoiled object of Nature that does not in the first moment of its entirety put its Sunday-dress on, like the knight his coat of mail. What else is that which pleases us in the "diminutive flower? in the spring of water? in a mossy stone? in the twitter of birds? or, in the hum of bees?" Not the bulk of matter, not the sound that confronts us, inspires us; but the idea embodied under an appropriate garment—their tamed energy, if we may say so—their beauty, which is for us æsthetics in time and space.

Nor can men construct a piece of Art that will not enroll itself as a thing of beauty in its finished stage. When the sculptor stands his statue upon its pedestal, he touches it here and there; he smooths it over and over; he seems to breathe on it. This is its anointing, and you have æsthetics, as a consequence, in marble. The painter dips his brush in ambrosia, as it were, administers a few delicately-final strokes, and gives

you æsthetics on canvass. The poet strikes his lyre, as with the down of an angel's wing, and we hear an æsthetics in song. An artificial flower can be tenderly manipulated until it resembles the real, with the most perfect illusion of form. All objects, whether of Nature or of Art, betray an æsthetical capableness. Like life, it resides within, but can be made to rise to the surface, as the tint to the rose or the blue in the firmament.

We must, accordingly, expect an æsthetics in man too. Here it were a sad want indeed, could it not be found, since now only have we, for the first time, a conscious subject. Here, too, the element constitutes an efflorescing product of underlying forces and tendencies, not mechanically any longer, but intelligently conducted outward and upward. Hence, if it come to the surface at all, it is by and in consequence of a process of cultivation, just as physical strength, however dormant, can be brought to view, as intelligence comes forth and as morality emerges. It may remain hidden, like a diamond in the mine, or the pearl in the shell-fish. Its embryo is only placed within us, waiting for a birth and realization under the discipline of culture. As no man comes on the stage of existence with a full-grown stature, or with a golden spoon, as the symbol of his accumulated fortune, so neither must we look for the æsthetical over-all to hang around him from the beginning. To some it may never declare itself, as bodily vigor, wealth, intelligence, or morality may never appear in the history of many. It may be an element wholly foreign to some constitutions, as knowledge is to the idiot, or agility to the cripple. But, as a rule, its absence is owing to a want of æsthetic culture.

Æsthetical life, like every other endowment, comes over its own road, and not by any common highway, or trackless march, as the ship ploughs over the sea. There may be a physical culture, a logical culture, a moral culture, and æsthetics be lacking notwithstanding. Men may be well-built, well-informed, and well-behaved, and yet prove quite barren in this element. Like the famous "Tape-worm" Railroad, they are dwarfed just this side of completion. They are awkward, angular and

unsymmetrical. The factors of manhood are all at hand, but not put together, as it were, as appears from their conduct and life throughout.

We speak of such a character as unsuccessful, and wonder over the failure. No mystery at all. Just as well wonder why a man who is not skilled in finance cannot preside over the treasury of a nation, or why a man without moral training is immoral. He has never had any æsthetical drill. The schools through which he passed ignored all such cultivation, as the result of any specific order, and, at most, regarded it only as an accompaniment that would spontaneously rise to the surface of character, as cream on milk. It never came; it never will come unless it be evoked. The æsthetical education of man is even sneered at by many a dry, matter-of-fact tutor, as something that tends towards rendering a mind effeminate. As a consequence, a number of our severe students and scholars are withal unfitted for the conventionalities of life, and remain strangers to the common politeness of society. The student must be weaned from his *Alma Mater* ere he loses his sharp corners. He has been solving, or endeavoring to solve the problem of the "square of the circle," instead of giving a due portion of his time and toil to the equally interesting and more successful task of circling the square—around about himself at least. He lacks oiling, like the newly-built engine, just from the fabric, and every one of his movements is a *screech*.

"Do but observe my boy," said a fond father, "when he returns from the Academy, after a siege of eight years. No man is more awkward and maladroit, so unfit for company or employment!" Many a scholar has had a mountain of prejudice to cross, in the mind of the populace, immediately after his matriculation into society. He is "proud" in the eye of the unsophisticated. But he is not proud, only mentally liver-grown, let us say. Three months with a fencing-master would render him a success, a dignified and graceful man.

Such an order of culture is to character what the apex is to a pyramid. Without physical culture, every man is under the sway of his sensual nature, and in so far brutal. Logical cul-

ture places him under the control of reason. Moral culture sets virtue as a queen above and over him. *Æsthetical* culture places him under the ersy yoke of taste, which is the philosophy of the beautiful, and the beautiful is the essence of the true.

*Æsthetical* culture may already become manifest in the natural and untrammelled politeness of the young child, under a well-administered household discipline. The pliable decorum of the lad is only an advancement on the originally laid plane. The affable manners of the youth are but another elongation of it. The *Belles-Lettres* of the Academy are located on the same level, but at a more distant station. The enchanting tone and influence of good society are a continued plastic exercise over man's *æsthetical* element.

The aim of all such schooling is to consummate the relative union of all virtues. And such a union constitutes, not the healthy merely, nor the intelligent solely, nor the moral chiefly, but the beautiful character.

If under such a *Regimé* such a character be a result, why should not *æsthetical* culture be more largely enlisted in the great art of character building? To sublimate a low and common spirit to the level of the lofty, the noble and the sublime, can ambition set a more costly prize?

The Grecian fable allotted a belt to the Goddess of Beauty, which imparted loveliness to the wearer and rendered him

"The cynosure of neighboring eyes."

The companions of this Goddess were the Graces. The Greeks obliged all who lacked *æsthetics*, no matter how richly they might be endowed with all other mental store, to offer a sacrifice to the Graces. Not woman only, but man, as well, could be thus adorned, according to the allegory.

Beauty is, then, a prerogative of human character, and can be called forth under culture. It extends to person and form; to motion and voice: to speech and conduct. *In sum*, it is nothing else than the *æsthetic* expressing of the soul.

The inner man is the seat and source. Nature may indeed contribute largely to its outward store. A happy proportion of limbs; a rounded and easy form; a delicate skin; an ele.

gant and graceful carriage; a euphonous voice—these and much more may render its maturing the more rapid and easy; but they are but types and exhibitions of what the spirit of man is intended to realize in the moral order. A symmetry of conduct; a delicately-attuned conscience; a calm and subdued emotional texture; a controlled disposition; a conquered will; a cultivated and chaste taste; a proportioned body of virtue—these and similar qualities, developed and organized, “fitly joined together,” constitute the æsthetic gentleman.

It is not the “toilet table” or looking-glass *mania* that we are magnifying. We speak for and of the beautiful soul. We call that soul beautiful in which the emotional principle swallows up the will-power, and yet does not contradict the mandates of reason. “It practices the most painful duties, it may be, with an ease which seems to glow from instinct itself.” Sacrifices, of an heroic order even, become natural and voluntary. The senses and reason build a perfect harmony, which is something that can become realized only in a matured state. Inclination and duty are one. Such a soul glides through the ordinary scenes and experiences of life as a swan moves on the lake—a thing of moving beauty all through.

“Æsthetic culture rescues us from the mean details of every-day life,” says a high authority; “or, rather ennobles us to invest them with a new and unwonted halo.” An æsthetic soul is like the caterpillar turned into a butterfly, sailing over the tops of flowers and trees, at whose roots it once crawled a worm on clods. It can then “believe in the ornamental as well as in the useful and substantial; in beautiful rainbow colors and in beautiful flowers; in pictures and statuary; in gliding streams and waving forests; in flower-gardens, as well as in fruit and vegetable plots; in beautiful God-made parks and lawns in the country, as well as in magnificent, man-made avenues, drives and breathing-places in the city; in shade-trees and shrubbery, vines and trellises \* \* \* \* \* for they are the gifts of God.” Nature is now seen in regal robes or triumphant array. All things become new to such an eye. But lacking such culture, and, as a consequence, such a crite-



tion of taste, what are we then? We will tell through the vehicle of an incident:—

Two men stood by the Falls of Niagara. He of the beautiful soul exclaimed: "Sublime!"

He, by his side, looked stupidly up and asked: "What did you say?" He saw not the terror in the cataract, nor the magic in that enchanted flow of water.

"It is sublime!" repeated the former.

"Why, it's only a big sheet of water," resumed the latter, wholly blind to the grandeur of Niagara.

"But, see how majestically it descends!" continued the æsthetic soul, quite impassioned.

"And what's to hinder it?" queried the plebeian mind.

"O, but the sublimity of the scene!" persisted the *Elite* one, almost frenzied.

"Y-e-s!" responded the vulgar spirit, "a monstrous stream to turn a mill!"

Dionysius laughed at the Grammarians, who vexed their brains over the misfortunes of Ulysses, but remained ignorant of their own miseries. He sneered at the musicians, who strained so hard to attune their instruments exactly, says Montaigne, but never tuned their manners. He despised the orators, who studied to be eloquent in speech, and arrived not at a euphonious life and conduct.

This is even to-day the fault of the schools. Plato erected a Seminary in his Republic, the chief design of which was to make men citizens, *i. e.* well-rounded members of society. George Washington was a sublimated character. But his greatness was not after the manner of promontories or projecting precipices. Washington was a harmony as much as there was of him. No national character stands forth more marked in this respect.

Does any one ask—Can such an æsthetic state be attained by all? Schiller replies: "As an aspiration, it is present in every finely attuned soul. As a reality, it is to be found in the few only." But every man's relative perfection lies in the agreement and harmonious energy of all his powers—physical,

mental and moral; and the schools are responsible if no effort or provision be made to consummate such a harmony in man.

*Query: What are we to understand by a liberal Education?*

The answer is given in these words: "A liberal education is that result which flows from rendering our bodies the ready servants of our wills, doing with ease and pleasure all the work which they are capable of performing; from rendering our intellects clear, solid and logical engines, with all their parts of equal strength, and in smooth running order, whether in light or heavy tasks; from rendering our minds storehouses of the great and fundamental truths of Nature, her laws and her Maker; from rendering our souls the reservoirs of life and fire, with passions all subdued to the biddings of our enlightened conscience; from rendering ourselves inspired with a love for God and man; and from rendering the whole in one, under a garment without seam."

But have we not, after all, but glided over the surface of things in all these pages? Perhaps so. Still, if the diligent and enthusiastic body of geologists have, as yet, been unable to attain to the depth of one full mile from the crust of our earth, leaving seven thousand, nine hundred and eleven miles under their feet, we need not feel so fearfully reproached either for not having been more successful in descending nearer the bottom of human culture.\*

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\* The writer of the foregoing Article by no means claims originality for all the views and expressions contained therein. He feels himself obliged to Schiller's Works, to Montaigne's Writings, and to several prominent Daily and Weekly sheets, in which the Educational problem has been and continues to be discussed. He cheerfully credits all these in this general way.

## ART. III.—ST. PAUL THE CORYPHEUS OF EVANGELICAL PROGRESS.

BY REV. I. E. GRAEFF, TAMAQUA, PA.

THIS man was brought up a Pharisee of the strictest kind. He was deeply rooted in all the prejudices of his people, and fully entered into the radical and bitter religious conflicts of his day. He was not governed by mere impulse, nor ruled by momentary passion and caprice. His life, at any time, rested firmly on the foundation of principle, and had the advantage, the force, the power of consistency, even while yet entangled in the meshes of Pharisaic superstition. As an honest defender of the law and the traditions of the elders, he was present at the trial and martyrdom of St. Stephen, and was in full accord with them who condemned and put him to death. But here it was that his history came to a crisis, and a radically different turn was given to his entire moral and religious being. True he was yet breathing out cruelty against the Church, and was not satisfied with executing his bloody measures in the Holy city, but he desired and obtained authority to go to Damascus, there to arrest and bring to punishment all whom he might find holding the same faith for which Stephen had just laid down his life, whether these should be men or women.

On his way, however, while the sun stood in meridian glory, and shone down with full-orbed splendor upon the grand and picturesque scenery of that oriental city, according to his own oft-repeated narrative, he was suddenly arrested in his course, a supernatural light shone round about him, and he fell to the ground, utterly blinded. And now he heard the voice of the Son of God, who spoke to him in a parental but reproving tone. By Divine command, he was led into the city, and found lodging among the people, whom he had intended to drag to prison and to death. For three days he remained in darkness, all the while fasting and praying. Then came a certain disciple,

called Ananias, who by divine commission ingrafted him by Holy Baptism into the body of Christ, and confirmed him by prayer and the laying on of hands. In this solemn transaction, the climax of his conversion was reached, and from this epoch starts his history as a Christian and as an Apostle of Jesus Christ. Surely, such a character and such a conversion, being fraught as they are with the most gigantic consequences to the highest and best interests of our race, are worthy of the most careful and profound study.

We venture now to write down this great Apostle as the Corypheus of evangelical progress, taking the term in the most comprehensive historical sense. Facts can be produced that show most conclusively that this pupil of Pharisaic culture, from the very beginning of his apostolic career, stood far in advance of heathen philosophy and art, in all that belongs to the worship of God and the destiny of man; and that Judaism itself, with its high ideal of the unity of the Godhead and the spirituality of His worship, was but a dim shadow of the evangelical glory of the message of our great Apostle. He did not draw his inspiration from classical antiquity; nor did it come to him from the Mosaic dispensation even, except in so far as that economy was a prophecy of the coming of a better Covenant, of which he himself was called to be an Apostle. His progressive evangel was no mere development of what had been previously at hand in the mind of the world; but the bringing in of the power of redemption from on high into the process of the world's history, through the coming of Christ in the flesh, in order that the world may be delivered from the curse of sin and be carried forward to its blessed final consummation. Hence the Person of Jesus Christ and the facts belonging to His life and work and economy of redemption, furnished the ruling arguments in the logic of this apostolic master-spirit. These were the weapons with which he fought the good fight of faith, and by which he persuaded both Jews and Gentiles that faith in Him was the only hope of salvation. It was just the power of grasping this great mystery in all the fullness of its practical historico-sacramental bearings that has

given St. Paul such a peculiar force and moulding influence in the history of the Christian era.

If we take, now, what the Apostle has written concerning the nature, the counsel, the worship of God, and the misery, the redemption, and the final destiny of man, we are made to feel throughout that he is not dealing with mere speculative ideas, and that he is not the instrument simply of the Spirit of prophecy ; but that he is resting continually on historical facts and demonstrations which lie near at hand, and which must be taken as a sure and abiding testimony of the presence of the grace and favor of God among men. In the cities of the Levant, of Macedonia, and Greece he was confronted with idolatry in its most cultivated form. Here poetry and art had joined hands to give tangible expression to the idea of beauty and taste, in the worship of numberless gods and goddesses. The metropolis of Grecian life was the city of Athens. When Paul went there and saw their altars, and temples, and refined but superstitious and degrading worship, he told them boldly that they did not know the one true God. And their worship, he assured them, was neither reasonable nor true. Had he stopped here, it might perhaps be said that this was nothing new to the Athenians, as they might have heard this before from the representatives of the Jewish faith. But the Apostle never failed to make all his teachings turn on Christ and Him glorified. So he did here in the presence of the disciples of Homer and the schools. He also told them of the resurrection, and of a tribunal far higher than that of Mars' Hill. He did not stop with the personality, unity, and government of God ; his Christology involved and demanded faith in the dignity, the moral responsibility, the immortality of man, in the blessed resurrection of the sainted dead, and the glorification of both body and soul in the life to come.

It was this Christology that gave novelty to the Apostle's preaching at Athens. It was this that drew down upon him the scorn of his cultivated hearers there. They called him a babbler, a setter forth of strange gods. Apparently his sermons made but little favorable impression ; only a few adhered

to him. He remained but a short time and then hastened to find a more congenial soil for the seed of the Word. Yet Athens could not long resist the testimony of the truth. That so gifted, intellectual, and cultivated a people should have met the first announcement of Christological facts and dogmas with doubt, and even with contempt, might have been expected. But the fact that the descendants of these very people, in a few centuries, exchanged the mythological creations of their beloved Homer for the unlettered narrative of Galilean fishermen, is proof positive that the story of the Gospel was irresistible in its facts. About three hundred years after St. Paul had visited these people, the famous ecumenical council of Ephesus was held. In this assembly the same nationality ruled, that ruled at Athens three centuries before. The question was not raised now whether God was one, omnipresent, and omniscient. There were no doubts expressed in reference to the immortality of the soul, and the resurrection of the dead. These things were all taken for granted now, and taken for granted too by a people whose ancestors, notwithstanding their extraordinary dialectic skill, intellectual superiority, and philosophical penetration, were not able to settle or firmly believe a single one of them. This indicates a very strange revolution indeed, and a revolution of a more comprehensive historical significance for the world at large, than all the classic culture of Pagan antiquity taken together. These learned divines of the Ephesian council, the sons of cultivated but skeptical fathers, so firmly believed in the mystery of the Incarnation, that it was a serious question with them whether the Virgin Mary should be called the Mother of God, because she had given birth to Jesus.

Here, then, we have a revolution in ideas that is both grand and radical in the extreme, a revolution which had wrought the deliverance of the popular mind from the degrading worship of imaginary deities, and carried with it such a change in manners and social relations, in laws and institutions, as has since resulted in the most generous and beneficent reorganization of society, as far as Christian civilization has been able to

extend its benign influence. This practical bearing of the evangel of St. Paul we will endeavor to bring to view as we pass on. For the present, however, we shall turn to an incident of his labors which brings out fully the broad catholic aim of his mission, and the wonderfully progressive position he had reached, in solving the deepest problems of social economy.

He is called the apostle of the Gentiles, as it was made his special mission to carry the Gospel to the heathen. This was told him at the very beginning of his Christian career, and he so declared it at the commencement of his apostolic labors. This mission starts properly from Antioch in Syria, where Paul and Barnabas were solemnly set apart for the work by fasting, prayer, and the laying on of hands. He had been secluded in the wilderness, had preached in Damascus and Jerusalem, all of which it seems was but preparatory to his authoritative apostolic commission, which dates from this ecclesiastical transaction in the Syrian capital. But he did not henceforth turn away from his own people, but entered into their synagogues everywhere. This course he commonly pursued in the cities of Asia Minor, Macedonia, and Greece, and in this way he first reached the Gentiles, as many of these were in attendance at the public worship of the Jews. Antioch in Pisidia is the point where the proper scope of his mission came fully to view for the first time. On his way from Syria he had passed through Cyprus, and had converted Sergius Paulus. In other parts he had preached to both Jews and Greeks. Still there is nothing on record from which we may judge that he came to a direct issue with his own people in reference to the distinctive aim of his calling, until he reached the highlands of Pisidia. Here he entered into the synagogue at Antioch, and his sermon on the first Sabbath made so favorable an impression, that both Jews and Proselytes expressed a desire to hear him again. The next Sabbath the sanctuary was crowded. Not only the ordinary worshipers were there in full force, but many heathen besides. In that mixed assembly St. Paul boldly declared that Jesus of Nazareth, whom the Jews had crucified, was "the glory of his people Israel," and "a



Light to lighten the Gentiles;" and that in Him all should be united as one people in the bonds of a common faith and brotherhood.

This was a novel scene to all present. The Apostle himself must have felt strange in view of the momentous position into which he was placed. It was intimated to him at his conversion, and in his prophetic vision in the city of Jerusalem, that the Gentiles should be willing to receive his message. He had witnessed the fulfilment of this promise in the Syrian Antioch, and in the city of Paphos. Here, however, he stood for the first time in the presence of a large audience, made up of the representatives of two antagonistic elements, the Covenanted and the uncovenanted. But he did not fail to play the master-game of his great mission. He took advantage of the opportunity and boldly declared, in that large and mixed assembly, the universal propagandism of the Christian brotherhood of all men. Need we wonder that this was the signal for a grand conflict? And can it be justly regarded as a matter of surprise, that the Jews could not appreciate the generous, the progressive, the sublimely beneficent, tenor of this Pauline Evangel? It is hard to see how any one present, not fully master of the prophetic scope of the Jewish economy, could at all agree to the demands and aims of the evangelical era, as here set forth. And that a conflict followed, which embittered the Apostle's life to its tragic end and kept the Church in a historical death-grapple for ages with Judaizing tendencies, on the one hand, and the Protean evolutions of Gnostic errorism, on the other, is nothing more than should have been expected from the elements that entered into this colossal movement.

The Jews were not to be blamed, humanly speaking, for being offended at the leveling evangelism of Paul. Were they not reared under the power of a rigid theocracy, to which they were conscientiously attached, and that drew a strong line of demarkation between the Covenanted and the uncovenanted? between the Circumcised and the uncircumcised? And did not the sad experience of their fathers admonish them of the danger of taking down this wall of partition? Would not such a

measure open the way once more for the introduction of Pagan idolatry and corruption, and bring the wrath of the God of Israel down upon the heads of His guilty people? These were considerations of no small moment to the Jews of those days. Paul's Gospel, in their estimation, no doubt, looked directly towards such a profane amalgamation of their own faith with Paganism. It was this that made them resist the teachings of Paul with such religious determination, and spurred them on in their persistent efforts to prevent the progress of his mission. Of course, they misunderstood both his preaching and the prophetic tenor of their own economy. But that fact does not remove the difficulty of the circumstances which gave rise to this misunderstanding. Their idea of the Messiah's reign was simply the universal extension and enforcement of the Mosaic law, with all its ceremonial and ritualistic restrictions. To the sublime and more spiritual evangelism of the new era they found themselves unable to rise, on account of their deep-rooted prejudices and conscientious scruples. Indeed the Apostles themselves did not reach this advanced status without a struggle. In the history of their Master nothing had transpired, that seemed to demand a radical change from the old order of things. Hence the doubts and fears of the Church, at the first news of the baptism of the household of Cornelius, and the necessity of a special Divine interference in the case. Surely some allowance may be made, therefore, for those who, with the same fears and scruples, had not the same demonstrations of the Divine will in favor of the proposed gigantic innovation, inaugurated in the synagogue at Antioch.

And now, what is the practical significance of the broad irenical ideas, advanced by our Corypheus of evangelical progress?

It is scarcely necessary to say that these ideas led to the removal of the distinctive peculiarities of the Jewish dispensation, and that in place thereof the rearing up of the economy of the Gospel was the consequence. These facts are well known and understood all round, but the knowledge of them does not necessarily lead to a proper conception of the funda-

mental animus of the movement, of which St. Paul was the great apostolic leader. Considerations of this kind may not go further than a mere mechanical notion of an outward historical change, without an intelligent insight into the nature of the mystical life-power that lies back of the visible phenomena of the movement. Such a judgment in the case may be as blind as was that of the Jews. To the mind of St. Paul it had quite a different meaning. The relation of the race, in its new creation by faith in Christ, was to his mind quite as real, as was its relation to the first Adam in the sphere of nature. As in Adam all die, said he, so in Christ shall all be made alive. And this process was taken evidently not to be judicial simply, but organic, flowing from the fountal source of the new creation. And now Paul strikes the key-note of the ethnological catholicity of the scheme by saying: Jew and Greek, male and female, bond and free, all are one in Christ. Had we nothing on record of the sayings and doings of the great Apostle, but this irenical summary, we would not be without the secret of his far-reaching influence on the issues of modern history, especially in its tendency to elevate the individual. Pagan philosophy was particularly unfortunate in this very matter; it always misunderstood and wronged the individual. It knew neither the origin nor the destiny of the race, and in view of this fact we would hardly expect that it could do justice to either the moral misery or the true dignity of our nature. The result of this ignorance was revolting dogmas, atrocious laws, legalized, unnatural practices, which struck at the rights of the individual, and rested throughout on the presumption that nature and the decrees of the gods demanded such measures. Now, when Paul announced that all men were equal in the sight of God, and that all are destined to reach the same blessed consummation by faith in Christ, the death-knell was wrung to the degradation of the individual, and slowly but surely did the individual begin to rise to his normal position.

Woman was destined to receive no small share of this social benefit. Paganism was a yoke of universal and hopeless degradation to her. Under it she was not the equal, but the slave and

instrument of the stronger sex. Never did she rise to the dignity of a companion, until Christianity had secured to her the rights of social equality. Pauline philosophy here was better than the opinions of the ancient masters. It made short work with the arbitrary laws of the stronger sex. It started with planting or engrafting both male and female, side by side, into the fellowship of Christ, and thus gave them an equal share in the great salvation. From this high vantage-ground he proceeded to urge them on to mutual love, and connubial affection. This is the only philosophy that has ever led to a proper sense of the sanctity of the marriage tie. It alone has given the death-blow to the infamous practice of polygamy. It is at the bottom of the high position woman now occupies in Christian society. Ought we to refrain from saying, in view of these facts, that St. Paul had better ideas of the rights and obligations of both sexes, than ten thousand of our modern frothing infidel apostles ever dreamt of? He has not ignored the difference of sex, it is true, and preached the dogma of absolute equality in all things; but his mode of evangelical reasoning demands the recognition and full guarantee of all the rights of both sexes, as these are abundantly set forth in the beneficent lessons of the blessed Gospel.

Again, Paganism knew of no law to protect the weak, the poor, the infirm, the aged, against the irresponsible caprice, the wrong, the cruelty of the strong, the rich, the powerful. Infants could be destroyed or abandoned, without causing either surprise or scandal. Slavery or suicide was the only remedy for the helpless poor, and the aged were allowed to perish without mercy. Christianity laid hold upon this evil with the will of a giant. To it a human being, made in the image of God and purchased with the blood of God's only begotten Son, however unfortunate and degraded, was entitled to protection, sympathy, and care from society. It is this kind of influence in the world that has removed much of the cruelty and misery of former times, and has given rise to a public opinion which is especially tender in its care for helpless infancy, and that opens the fountains of public beneficence for the support of the

needy. Such is the Genius of the Gospel, and such the cardinal tone of St. Paul's Christological evangel, in reference to the social structure of human society. One of the grandest achievements of this sublime historical movement, however, is the destruction of the institution of slavery. In Christ, said Paul, there is neither bond nor free. This was a declaration of equality in the highest and best sense. When this declaration was first made, slavery was universal. No violent interference with the relation of master and servant was proposed or adopted. All was allowed to pass on quietly, yet there was a new leaven at work in the life of the social economy of the world. The mutual obligations of sympathy, of confidence, of love, were imposed upon master and servant, for the Lord's sake. Emancipation was suggested and encouraged in all possible cases, always subject to the higher law of the faith. In the light of this Christian philosophy of social equality, the institution began to decline; gradually it passed away, far and wide, and soon it will be allowed to rest in the pages of history as a thing of the past.

The morality of the Gospel is acknowledged to be of a superior order, even by those who deny its supernatural origin and character. Infidels and skeptics dwell with rapture upon its sublimity, whilst they deny and falsify the facts upon which it rests. It has really proven to be the salt of the earth, and the light of the world. It has largely revolutionized and elevated public opinion, and has forced many an indecent scandal to retire into seclusion and secrecy. Our apostolic Corypheus is the champion who has fully inaugurated this grand and majestic revolution among the deluded devotees of classic corruption. His evangelico-philosophical solution of the dignity and moral responsibility of the individual, worked like the behests of the genius of order amid the chaos of hopeless confusion. He poured light into the pitchy darkness of classic ignorance, and taught the disciples of Zeno and Epicurus how to enjoy the world and yet to be dead to the forbidden pleasures of sin. It is true, our Apostle lays very particular stress upon the doctrine of salvation by grace, over against the notion of salva-

tion by works. Some have undertaken to construe this into an unbridled license for sin, but Paul did not so construe it. With all the energy of his ardent nature he opposed this Antinomian heresy as the proper work of the prince of darkness, and proceeded to lay down a basis of morality that is as rational as it is evangelical. How should we, he exclaimed, who are dead unto sin live any longer therein? Are not our bodies the temples of the Holy Ghost, and shall we make them the instruments of sin? Buried with Christ in Baptism, we must rise with Him also to newness of life. In this Christological code of ethics of St. Paul lieth all the law and the prophets.

But whence had the Apostle this sublime morality? From what source did he draw his beneficent scheme of emancipation? Was he after all a philosopher only among the philosophers? or at least simply a prophet among the prophets? The history of his conversion and apostleship will furnish the answer to these questions. The whole compass of his evangelical wisdom is the fruit of the inspiration of the personality of Jesus Christ. Not that his previous culture was of no account to him. This is known to have been of such a character as to qualify him particularly for the specific work assigned him; only it must not be regarded as constituting in itself the essence and power of his apostleship. This came to him directly from the great mystery of God manifested in the flesh. All his doctrines and precepts flow from this central fact. Sin, grace, justification, personal holiness, the resurrection of the body, the judgment to come, the life eternal, all rest upon this Divine-human mystery of the Creed, and without it would cease to be of any Gospel significance and force. The language of St. John may be applied to the ministry of St. Paul with special emphasis: "That which we have seen, and heard, and handled, of the Word of Life, declare we unto you." His epistles may be called mystico-sacramental in their ruling tenor. His favorite figure is Christ, the head of His body, the Church, and all believers members of the same. Hence Christ incarnate, Christ on the cross a sacrifice for sin, Christ buried, Christ risen, Christ exalted to the right hand of the majesty

on high, Christ coming to judge the earth, Christ with His people the hope of glory—these are the objective realities which make up the warm genial substance of St. Paul's redemptive evangel, and give him a power far above that of philosophers and prophets.

There is a certain kind of modern skepticism, which pretends to make vast account of the benevolent and moral forces of the Gospel, but ignores and sets aside the Christological facts that underlie the same. These go so far even, sometimes, as to deny that Jesus ever claimed to be the Son of God. Of course, critics of this kind, who can read the narrative of the Evangelists and fail to notice in it the strongest sort of evidence that Jesus did claim divinity and equality with the Father, are not the class of men that may be regarded as reliable judges in the case. And if they proceed further and set down the Incarnation, the vicarious sacrifice on the cross, justification by faith, and other kindred dogmas, as additions to the original Gospel put there by persons of priestly proclivities and designs, it is but another evidence that the world as such will never be able to comprehend the distinctive cardinal objective realities of the Christian faith. The materialistic rationalism of the day is just as blind to the true distinctive peculiarities of Christianity, as were the scoffing Athenians in the days of St. Paul, although our modern skeptics have the advantage of a superior morality, having been reared under the influence of the Gospel which they deny. It is extremely interesting to notice the difference between the vulgar infidelity of the last century and the skepticism, or materialistic rationalism, of the present day. The former made a blasphemous onslaught on all religion as a pure invention of priestcraft for the purpose of imposing on an ignorant populace; but the infidelity of to-day is a little wiser in its generation. This claims to be eminently religious, having learned at last that man must not be put on a level with brutes, knowing neither God nor fearing His law. This is progress, surely, and where there is progress in the right direction, there is hope. May the day not be far distant when these modern apostles of piety and Christian mo-



rality without evangelical Christology, will be led to see their own folly as they evidently see that of their unfortunate predecessors. For we trust that the popular heart of our age is no more prepared to return to the hopeless misery and uncertainty of a mere speculative or sentimental piety, than the Christian consciousness of a former age was willing to exchange the Christological facts of the Gospel narrative for the mockeries of a heartless atheism.

Let no one, however, pass by the skepticism of our day, as fraught with no danger to Christian piety. It is all the more dangerous, because it is professedly pious and conservative. If it made open war on the piety and morality of the Christian world, as did the infidelity of a century ago, it would be recognized as an enemy and treated as such. But now it comes in the guise of a friend, while it stings like an adder. Often it would grow indignant, too, if any one should doubt its title to the Christian name, since it sustains the cause of popular intellectual culture, lends a helping hand to the material, social, and moral improvements of the day, and is supporting the cause of public benevolence. Nothing more distinctive enters into its Creed than this, and yet it sees no discrepancy between its own position and the demands of the religion of the Gospel. St. Paul would have hardly recognized such Christianity as much better than the religious empiricism of the Pagan world. Let us be rightly understood. We do not mean that the Apostle is antagonistic to intellectual progress, or any social and moral reform. On the contrary, it is our aim to show that he is the Corypheus of real progress, in all its aspects. He is, however, not the leader of a Christless philanthropy, or a humanitarian materialism. He knows of no true Christian charity that stops at making provision simply for the body, nor does he regard that as a sound basis of social order and true morality, which ignores the historical reality of the kingdom of God in the world. St. Paul's progressive evangelism lies just in this, that he makes faith in Christ, in its proper historico-sacramental force, the fount source and channel of all substantial progress in the world, and brings into sub-

jection to this central objective sacramental power all other interests and instrumentalities. To his mind this is the only guarantee of true piety, and of a morality that will bear the test of time and eternity.

When, therefore, we place the Apostle before the reader as the Corypheus of evangelical progress, we do not wish to make the impression that this involves a rupture, either intentionally or unintentionally, with the old Christological ideas of the Creed, or that such a rupture can ever take place in the normal course of history. According to Paul, Christianity is bound to Christ, to the incarnate historical Christ, and with Him it must stand or fall. And the professedly evangelical Christianity of our age needs the Baptism of this sacramental unction of the evangelism of the New Testament, in order that it may stand triumphant against the rising tide of skepticism, and carry society forward to the goal of millennial peace and glory.

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#### ART. IV.—RESTORATION AND CONVERSION OF THE JEWS.

BY REV. J. S. FOULE, A. M., CARLISLE, PA.

THE future conversion to the faith of Christ of God's ancient and covenant people, and their restoration to Palestine is a pleasing and interesting theme, much more so than many parts of their past history. They are neither so inconsiderable in numbers, nor so commonplace in circumstances, that we should feel indifferent as to what God has in store for them. Are they to continue the same in the future that they have been in the past, and that they are at present? Are they to continue to the day of Judgment the same scattered, despised, oppressed, ungodly, rebellious, worldly, incorrigible people, that they have hitherto been? Is there to be no favorable change either in their temporal or spiritual condition? Are body and soul to perish without hope,—one generation to follow another in

misery and degradation? Doubtless, this is what the Jews, and all sinners deserve. Their abuse of privilege is such that no punishment is too severe for them. But is this what is destined for them? Can we only commiserate their irretrievable fall?

God has revealed it as His purpose that the Jews shall be preserved as a distinct people, shall be restored to their own land, shall embrace the faith of the Gospel, and shall be signally blessed and honored, both as it regards their temporal and spiritual condition. This is a very delightful prospect, and how do we establish its reality?

We shall adduce two passages, which taken in connection with the prophecies of the Old Testament, unmistakably point to the time, when the Jews shall be gathered into their own land, and become the conspicuous and favored people of God once more; when the "veil," which in righteous judgment, "has been upon their hearts," rendering them the hardest of all hearts, "shall be taken away," and the Gospel prove itself the wisdom of God and the power of God in their salvation. The *first* is from St. Luke xxi. 24. "And Jerusalem shall be trodden down of the Gentiles, until the time of the Gentiles be fulfilled." The *second*, from Rom. xi. 25, 26. "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved." We refer to these, not because they are the fullest predictions of the restoration and conversion of the Jews, but because they are among the latest. What was God's purpose in the Old Testament is still His purpose in the New. The prediction of the blessed Jesus, quoted from St. Luke's Gospel, refers to the period, when Jerusalem shall once more be restored to its ancient inhabitants, when the Gentiles, because of their hardness and unbelief, shall be stripped of their privileges, and no longer lord it over them, when all nations shall flow in unto them, and shall walk in their light, rejoicing in God's mercy to them, and sharing in all spiritual blessings with them. The prophet Micah iii. 12, and iv. 1, 2, refers to all this: "Therefore, shall Zion for your sake be ploughed as a field, and Jerusalem shall become

heaps, and the mountains of the house as the high places of the forest." "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His path; for the law shall go forth of Zion, and the Word of the Lord from Jerusalem."

In accordance with these and other prophecies, no nation has been allowed to settle in Jerusalem. It has all along been "trodden down of the Gentiles;" but no one set of the Gentiles has been allowed to tread it a long time together. It has been successfully occupied by the Romans, the Persians, the Saracens, the Turks of the Seleucian race, the Egyptian Caliphs, the Latin Christians, the Egyptian Caliphs a second time, the Mamelukes, and the Turks of the Ottoman race. There has been a ceaseless change of occupants, and the present possessors, whose seat is in Constantinople, seem to hold Palestine only by sufferance, till the way be ready for the return of the ancestral lords. Christians and Infidels, Roman Catholics and Mohammedans, Franks and Saracens, Turks and Egyptians, have fought for the Holy City, and possessed it all by turns; but never have any of them been able to keep it long. And whilst in their struggles for its custody, the Gentiles have trodden Jerusalem down, the persecuted people, whose it is, await in calm assurance the day when the Lord Himself shall put them in perpetual possession.

It is clear from the words of Jesus, that when the times of the Gentiles are fulfilled, whatever these may be, Jerusalem shall no longer be *trodden down*. No word could better express the degradation and desolation to which the Jewish cause is subjected; but as truly as it has been trodden down, so truly shall it one day cease to be trodden down. The moment that the times of the Gentiles are completed, Israel shall arise. The one event shall be the signal for the other; and when shall

this be? We may differ in the interpretation of the language of the passage, but both from the words themselves, and from the reference which the passage bears to the prophecies of Daniel, there seems reason to conclude that the times of the Gentiles are the times of the Gentile Apostacy, the 1260 years of Daniel and of St. John, on the expiration of which the Jews shall return to their own land, and rebuild and inhabit Jerusalem. However, this may be, the fact is certain that when the times of the Gentiles are completed, the Jews shall no longer be trodden down. The time when the *Gentiles*, as such, shall have dominion over the city is limited. The sands in their hour-glass are ebbing away. Their days are numbered in the sight of God. Jerusalem shall yet be brought under the influence of the Gospel, and shall be inhabited by the true friends of God. Pagan, Infidel, and Anti-Christian dominion shall cease there. These shall crumble away, and their vaunted institutions shall fall to pieces. The Jews shall be restored. The Holy City shall again be the place where God shall be worshiped in sincerity, a place *even then* of peculiar interest from the recollection of the events which have occurred there. *How long* it is to be before this occurs, is known only to Him "who hath put the times and seasons in His own power."

And these views are confirmed and enlarged by the announcement of the Apostle Paul in the 11th Chapter of the Romans, that the Jews, whom he compares to the broken off branches of an olive-tree, shall one day be grafted in. He tells us that "blindness in part is happened to Israel until the fulness of the Gentiles be come in; and so all Israel," according to the prophecy, "shall be saved." From this it is clear, that the Jews are one day to be converted, and the period is assigned. "When the fulness of the Gentiles is come in." They may mean, when the days of the Gentile Apostacy are fulfilled, or what is probably still better, when the fulness of the conversion of the Gentiles is come in, or in the course of coming in. The blindness is to rest upon Israel only until the Christianization of the Gentiles. Not that *all* the Gentiles shall first be converted; but the fulness of the Gentiles, the great

mass—great numbers of them shall be converted; the Gospel shall be extensively spread; and *then* the conversion of the Jews will be a part of the rapid spread of the Gospel, and will be among the most efficient and important aids in completing the work. Whatever may be the interpretation we give to the words of St. Paul, there can be no doubt that the Jews are not to remain forever in spiritual darkness. The day is coming when their blindness is to be done away, and when they are universally to rejoice in the light of the Gospel. The day is coming when "All Israel shall be saved."

Though the execution of God's purposes may be delayed till unbelievers begin to think that His Word has failed of its accomplishment, yet "in the evening time it shall be light." When the obstacles to His will seem almost insurmountable, He will glorify Himself in making good His predictions beyond all human expectation. Thus He acted when according to His promise, He brought the Israelites out of Egypt. He suffered them to be held in bondage, until His people were almost reduced to despair, and then He brought them forth with a mighty hand and a stretched out arm. Thus also will He act yet once more towards the children of Israel, His chosen people. For ages they have been "cast out" almost beyond hope of recovery. For ages have the calamities foretold been inflicted upon them to the very letter. For ages have they been blind to the light and glory of God in the flesh. For ages have they been ignorant of the true meaning of their own prophecies respecting the Messiah. For ages have they been deaf to the demonstration and power of the most convincing arguments. For ages have they been immovable amid the strength of miraculous attestations. For ages have they been unsubdued and untouched by the most affecting images of the divine love. For ages have they been unmoved with the blastings of the divine wrath upon them. For ages have they been irreclaimably lost to the soundings of the mighty voice of Jesus, rich in mercy and plenteous in redemption. But there is a period, to which prophecy most clearly points, when the Jews shall return to their own land, and commit themselves to the govern-

ment of Christ, the Spiritual David, their King. In the 3d Chapter of Hosea it was prophesied: "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim. Afterward shall the children of Israel return, and seek the Lord their God, and David their King; and shall fear the Lord and His goodness in the latter days." How remarkably striking has been the fulfillment of the former parts of this prediction! For many centuries past the Jews have not been a body politic. They have had no *King*, nor *Prince* of their own. The sceptre is departed from them. For centuries no *Sacrifice* has been offered by them, for their daily sacrifice has ceased. For centuries they have been without an *image*, and without an *ephod*, and without *teraphim*. Though mixed with the nations of the world, and in other respects wicked and ungodly, yet have they not been suffered to go into their former idolatrous practices. Though tempted to join in the worship of idols, it is here affirmed they should continue to maintain the unity of God. All this has been most strikingly verified for eighteen hundred years. And if these parts of the prediction have been so literally fulfilled, shall the last prove fallacious? "*In the latter days*" the Jews shall "return" and fill their old seats again. They "shall fear the Lord," and once more become His conspicuous and favored people. There is scarcely an Old Testament prophet, who is not full upon the subject. The Psalms, and Isaiah, and Jeremiah, and Ezekiel, and Daniel, and Zechariah, and Hosea, and Malachi, are all full of the Jews' restoration and conversion. And the ten lost tribes, as well as the two, are represented, as being destined to be restored, though the event to human apprehension would seem much more arduous and unlikely.

There are a few points which demand some consideration at our hands. Though we cannot pretend to the same certainty respecting these, as respecting the doctrine itself, still they are highly important and worthy of our consideration. Regarding it as incontrovertibly established that the Jews are both to be restored to their own land, and converted to the faith of Christ,



it is an interesting point to inquire, What will be the *order* of these events? Which will come first? Of course, we do not, nor would we desire to speak too strongly, or too confidently on this point. But following the intimations of reason and Scripture, we would say, that the restoration of the Jews to their own land will precede their conversion. If it be otherwise, if the conversion is to take place first, we, humanly speaking, postpone the restoration to a very great distance, to a much greater distance than the aspect of events seems to warrant. There are not a few indications that a bright day will soon dawn upon those, who have been the children of so long and so black a night. Do we feel prompted to ask, "Watchman, what of the night? Watchman, what of the night?" Are the ruins of Jerusalem beginning to rise into that glorious structure of which Ezekiel speaks? Are the long desolations of Palestine, which have dried up many of its fountains, blasted its vines, and sadly thinned its fig-trees, giving way? Does the grass begin to grow green beneath the hoof of the Arab's horse? Is there any evidence that the night of Jerusalem is drawing to its close, and that the sun is about to rise above the horizon? To the question, "What of the night?" we reply, "The morning cometh!" How is it with Palestine at this moment? In the fourth century, the age of Constantine the Great, there were just five hundred Jews in Palestine. In the twelfth century, and after the Crusades, there were a thousand Jews in Palestine, and two hundred in Jerusalem. Now there are at least twenty thousand Jews in Palestine, half of whom reside in or near the Holy City. Travelers assure us that the mixed population is diminishing every day; so that we cannot but say, "The morning cometh!"

He who attentively watches the movements of Providence cannot but see that many obstacles are being removed out of the way of the restoration of the Jews to that land, which though it once flowed with milk and honey, has for many ages been desolate. The way is evidently preparing for Palestine to become again like the garden of Eden, "a land of brooks of

water, of fountains, and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig-trees, and pomegranates, a land of olive-oil and honey." The great river Euphrates, spoken of in prophecy, is drying up. The once terrible Turkish Empire is crumbling into pieces. The Crescent is on the wane. The power of Mohammedanism cannot be much longer maintained. The determined time "for the land to be trodden under foot of the Gentiles" is near its close. The day is rapidly approaching, when the prophecy of Isaiah xlix. 23, shall be fulfilled to the very letter; when the powers of the earth shall espouse the cause of God's covenant people and interfere in their behalf. "Kings," says the prophet, "shall be thy nursing fathers, and their queens thy nursing mothers."

The question of restoration has been agitated among the Israelites themselves throughout the world far more during the last fifty years than during the whole eighteen hundred that preceded them. During the present century a more earnest desire has been manifested and a firmer expectation cherished of a speedy return to the land of Canaan than has ever before been known. From Poland a large emigration has taken place of those who go to await Messiah's coming on Mount Zion. Their writers, and their chief men everywhere, and in all countries, express this expectation.

A general change in the treatment of the Jews, who, till this century, were everywhere "trodden down of the Gentiles," is another preparation sign. Unsparing confiscations have a thousand times stripped them of their possessions, and inexorable banishments driven them from shore to shore. They have been alike the victims of the rapacious tyrant and the infuriated rabble. They have been alternately ground down by political capidity, and "trodden" in the dust by the frenzy of popular fanaticism. To murder them was for many centuries scarcely reputed a crime, and to torment them was regarded as a meritorious service. England, France, Germany, Spain and Russia are equally infamous for Jewish suffering and stained with Jewish blood. In all lands there has been an abolition of ty-

ranny over the Jews, and a marked improvement in that reproach, ridicule, insult, and injury, which were their daily lot.

It is a remarkable fact that many of the newspapers of Germany are at present in the hands of Jews, and under their control. And it may be asserted, without fear of contradiction, that the gold of all Europe is so much in their hands that they can make a monetary crisis almost whenever they choose. Who has not heard of the Rothschilds and their immense wealth, to say nothing of the bankers transacting business in all cities and countries? Why is it that the Jews have all their property in a portable shape? They are never seen investing their money in farms or tracts of land. They sit loose to the nations, in order that they may be ready to go when the way is fully opened, and take possession of their own inheritance. Railways are being constructed to make money, and steam-ships are building in order to meet the increased demands of travel and commerce. All this is very proper and honorable, but these will serve only to convey the Jew more speedily to his own land. Thus while man is laying down rails and building vessels in order to prosecute his own purposes, he is really making a highway for ancient Israel, to come forth from their long and dreary exile, with all their money and portable property in their possession, and to return to their own land, there to rebuild their temple, and there to be converted by a Pentecost far more magnificent and glorious than even that first Pentecost, when three thousand Jews were converted, which was so precious and is so precious still.

Our blessed Lord reprov'd the Jews for neglecting to observe "the signs of the times" respecting His Kingdom, and shall we neglect to observe the wonderful signs of the time respecting the restoration and conversion of the Jews? For the last fifty years God has been preparing the way in a manner unparalleled in the history of the world. When the deliverance of Israel from Egyptian bondage drew nigh, God raised up Moses and Aaron. When the captivity of Babylon came to a close, God called for Cyrus his servant. And has God done nothing in our day to show that the captivity of the Is-

raelites is drawing to a close? Of all prophetic truths this is the plainest and the most positive that the Seed of Jacob shall once more people the land of Canaan, its pastures be clothed with flocks, and its valleys be covered over with corn. The little hills shall exult on every side, when the people that went forth weeping shall doubtless come again with rejoicing. All things are under God's control, and must lead to the accomplishment of His purposes. "The morning cometh!" The first rays indicate the rise of the Sun of Righteousness upon the scattered but covenant people of God.

If their conversion is to precede their restoration, we postpone it to a much greater distance than "the signs of the times" would seem to warrant. More than this, the restoration of the Jews would not then prove such an illustrious example of the power and faithfulness of God, as it is fitted and intended to be. It would not be so wonderful that the Jews, in a converted state, should return to Palestine, as that they should return in the character of enemies, opposed to God, and opposed to His prophecies, yet still overruled in will to accomplish God's designs. God has kept them distinct from all other nations of the earth, with this very design in view. Why, when all other scattered nations mix and mingle, why is it that, like naptha in a fountain, or amber floating on the sea, this people—shaken hither and thither—are found, after all their tossings and jumbings, separate and distinct? And why, again, when every other forsaken city, after an age or two is forgotten by its people, why is it that the city of Jerusalem alone receives pilgrimages of affection from the fiftieth generation of its outcast people? What nation pays its pilgrimage to the swampy sites of Nineveh and Babylon? or lingers with tender interest among the broken shafts of Palmyra, and the empty rock nests of Petra? Why has Jerusalem such strong affinity for its outcast population that the city refuses any other permanent inhabitants, and the old inhabitants refuse any other settled home? Why these anomalous and mutually adapting facts, unless God has some purpose with the place and the people, and unless the place and the people have yet

something to do with one another? Why is it that Jerusalem possesses a spell sufficient to keep, in remotest regions, and in the face of the mightiest inducements, its people still distinct? And why is it that no other city but Jerusalem can now be re-peopled with precisely the same race which left it eighteen hundred years ago? The reason of this anomaly must be sought, not in Jerusalem, but in the purposes of God. At the outset of their career this signal prophecy was uttered: "Lo the people shall dwell alone, and shall not be reckoned among the nations." Notwithstanding the persecutions, the massacres, the confiscations, the expulsion and banishment to which they have been subjected through eighteen centuries, they have never coalesced nor amalgamated with other nations. A Jew in America, and a Jew at the antipodes, the comely Israelite of Europe, and the swarthy Israelite of India, retain the same broad lineaments of identity,—are characterized by the same bold national peculiarities. They have been made to stand forth, in the face of the world, a living and a lasting miracle,—a mighty, though a dislocated monument, on every fragment of which the truth of Scripture is inscribed in characters of light.

Having kept them separate and distinct, when the "times of the Gentiles are fulfilled," God will do for the Jews what he did for them when they were slaves under Pharaoh in Egypt, only on a much larger scale. He will bring them back to their own land, to which He conducted them then through the wilderness by the hands of Moses and Joshua. He will permit them to re-establish Judaism, in all its former splendor, and to rebuild the temple in all its ancient grandeur and magnificence. Afterwards, God, in His own way, and by instrumentalities of His own appointment, will open their eyes to see infinitely more glory in Jesus and His Cross than in these things. They will be brought to lay aside Judaism, and trust only in Jesus Christ as their Saviour and their God. Would not such a mode be a much greater display of the power of the Gospel than if the Jews were converted gradually in their dispersed state? As the whole intention of God's dealings with the Jews

is to manifest the perfections of His character, the *order* supposed is the more probable. And if we consult the Sure Word of Prophecy, we shall find declarations unmistakably pointing to their restoration as preceding their conversion.

There is no passage more striking upon the subject than the vision of Ezekiel, contained in the 37th chapter of his prophecy—the vision of the resurrection of dry bones. It is not at all improbable that the restoration here spoken of primarily referred to the restoration from Babylon. But, as in many of the works of God, there is a beautiful analogy so *that one* is the earnest and picture of another. It is abundantly clear that nothing less than the ultimate restoration of all the tribes is contemplated. We are expressly told that the vision included “the whole house of Israel.” Those who were to return are described as “an exceeding great army.” But those of Judah, and of the other ten tribes that returned from Babylon were very far from answering this description. The people to whom the promises in this chapter belong have been scattered far and wide. They are said to be gathered “from all the heathen,” to be gathered *on every side*; but during the Babylonish captivity the Jews were not far from each other. Again, they are to return to the land which had been “*always desolate*,” which is peculiarly applicable to the land of Palestine, since the dispersion of the Jews by the Romans. The pious character of the people that were to return, and the delight and pleasure God would have in the midst of them, is not applicable to the character of the Jews after their return from Babylon. Though the company that returned with Zerubbabel were many of them godly people, yet the whole history of the Israelitish nation from thence to the coming of Christ, is far from answering what is said of them in this prophecy. It is said, “that they should walk in God’s judgments, to observe His statutes, and do them.” This declaration, and such promises also of “His tabernacle being with them, and His sanctuary in the midst of them forevermore,” seem to be much too strong for that period. We are told in this vision, that Ephraim and the ten tribes that joined with him, and Judah,

together with his associates, are to return and become one nation upon the mountains of Israel, which certainly has never been fulfilled, but will surely be accomplished. Again, it is promised that, after this union shall have been effected, David, God's servant, shall be king over them, and he shall be their prince *forever*. Now it is evident that the Jews, after their return from Babylon, had no temporal prince of David's line to reign over them, nor have they had one since. Nothing less than the ultimate restoration of the "whole house of Israel"—all the tribes is contemplated, and the terms of the prophecy will not suit a more restricted application.

And then the imagery employed indicates the return of the Jews to their own land, prior to their conversion. Before life is communicated to the dry bones, there are various preparatory movements described as taking place. There is a shaking and uniting of bone with bone, and a coming up of flesh and sinews, and a covering with skin, *all* before any breath is imparted. Then when the scattered bones have been brought together,—when all the tribes shall be made "one nation upon the mountains of Israel," shall the words be fulfilled:—"Thus saith the Lord God, Come from the four winds, O breath! and breathe upon these slain that they may live. So I prophesied as he commanded me; and the breath came into them, and they lived, and stood upon their feet an exceeding great army."

The same idea seems to be conveyed in the 12th chapter of Zechariah, where Jerusalem is said to be inhabited by her own people, and to be the object of God's providence and protection against enemies, before the Spirit of grace and supplication, making the inhabitants new creatures, is represented as descending. It would be presumptuous were we to be very positive as to the meaning of a prophecy, which is yet to be accomplished. But comparing it with other prophecies of the same event, the following particulars appear to be conveyed by it:

1st. That the Jews will be restored to their own land prior to their conversion.

2d. That a grand combination will be formed against them, with a view to dispossess them.



3d. That the nations engaged in this combination will be repulsed and sorely punished.

4th. That the country and city shall be united against the enemy.

5th. That they shall be guarded by Providence, and strengthened to encounter the greatest difficulties.

6th. That after these temporal interpositions, the Lord will pour upon them a spirit of grace and supplication; and they shall lament over their sins, and the sins of their fathers, particularly in having crucified the Lord of Glory.

Finally: The remedy for all this grief is mentioned: "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness" (Zech. xiii. 1). By looking to Jesus, they were wounded; and by looking to Jesus, they shall be healed. The *first fruits* of this great work appeared on the day of Pentecost, when thousands were pricked to the heart, repented, and were baptized in the name of the despised Nazarene; but the great and Pentecostal shower will take place when Zechariah's prophecy shall be fulfilled. Then according to St. Paul in Rom. xi. 26, "All Israel shall be saved." It is evident that no such repentance and faith, such general and particular mourning for piercing Christ has ever taken place among the Jews. The Holy Spirit doubtless intended that all that Zechariah says should receive its full and grand accomplishment in the conversion of the Jewish nation, when as one body they shall embrace the Gospel of Jesus Christ. That will be the great day of Jubilee, and David's thanksgiving will be most appropriate: "Blessed be the Lord God, the God of Israel, who only doeth wondrous things: and blessed be His glorious name forever: and let the whole earth be filled with His glory. Amen and Amen."

Much as many of the Jews desire a restoration, and confidently as they look forward to it, they all, with one accord, repel the idea of their conversion to the faith of Christ. They proclaim that such a calamity can never befall them. Now of all prophetic truths this is the clearest. And when it does take place—when over the face of most staggering difficulties and

stupendous prejudices the great consummation is brought about, —when probably, all of a sudden, the world sees the spectacle of the inhabitants of Jerusalem with glistening eyes looking to the pierced One, and sees all Israel actually saved, a result so strange must needs be striking. The moment the veil is rent from Israel's eyes, the veil will be rent from a thousand prophecies. In the light of restored and converted Israel, the Word of God will sparkle with unwonted coruscations, and like deep-colored gems that look dusty in cloud-light, many of its dark sayings will brighten up into its divinest truths, when the beams break forth from Zion's hill.

From Isaiah, and Zechariah, and St. Paul, it is very plain that Israel's restoration and conversion is to be the world's elevation. Their fall was a blessing to the Gentiles. Let us remember all the thousand indescribable blessings, direct and indirect, which have flowed forth upon the world from the rejection of the Jews, and the establishment of the Christian economy, for the last eighteen hundred years. Let us think of the countries which it has civilized, the souls which it has saved. And then let us remember that all this is but the fruit of the fall of the Jews, and from it endeavor to estimate, what must be the fruit of the fulness of the Gentiles?—how immense and inconceivable!

In the 11th chapter of Romans St. Paul says of them: "Now, if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness?" And again: "If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" His reasoning is beautiful and strong. The change itself, and the joy which it will awaken in the world, will be like that which would be produced over a resurrection of the dead. We can conceive no change to be greater or more joyful than this. What joy would be called forth, were a dead city, or a dead nation, to arise to life? What would be the feelings of spectators and relations? And what then will be the joy called forth over the resurrection of a world of dead souls? We think it is very plain that the Apostle, in this chap-

ter, fixes his eye on the conversion of the Jews to the Gospel, and makes that conversion precede the universal conversion of the Gentiles to the Christian faith. Various are the passages which intimate, in no doubtful language, that the conversion of the Jews holds an important connection with the conversion of the Gentiles, and that they are to bear a part in carrying it forward; that until the Jews are Christianized, there is to be comparatively little spiritual conversion among the Gentiles. We may glean many rich clusters before her deliverance; but not till then shall the full vintage be gathered. The full accomplishment of that prophecy of Zechariah (viii. 23), in which the representatives of various nations are described as taking hold of the skirt of a Jew, and saying, "We will go with you, for we have heard that God is with you," is reserved for that period. It is an incontrovertible fact, that since the Jewish champions of the cross were wholly withdrawn from the Christian host, comparatively circumscribed and insignificant have been the conquests of the Church. It is remarked by a distinguished expositor of prophecy, that there has been nothing deserving the name of national conversion since the earlier triumphs of Christianity.

Even judging according to the operation of secondary causes, it is not difficult to conceive that the restoration, conversion and exultation of Israel must exert a mighty and an overpowering influence on the kingdoms of the world. An accomplishment of prophecy so stupendous, a miraculous interposition so universal, must arouse the most insensible, arrest the most heedless, and stagger the most skeptical. It will furnish a most illustrious proof of the divinity of the Gospel. It will spread abroad universally the evidence of its truth. It will strike Mohammedans, and heathens, and nominal Christians, with astonishment. It will silence every objection, and put to shame all the scorn of infidelity. And then we may expect, that the Jews will become the most admirable missionaries of Christianity. They were so in primitive times, and there is no reason why they should not be so again. Each of the Apostles was a Jew, and they have lost none of the ardor, enterprise and zeal that al-

ways characterized their nation. Their very character as wanderers, the hardships and oppressions which they have endured, a sense of the amazing mercy which has been vouchsafed to them, will all, with God's blessing, form them into the noblest missionaries,—will raise up a nation of St. Pauls.

We, as Gentiles, are concerned,—deeply concerned in the restoration and conversion of the Jews. Their redemption is the hinge on which revolve our destinies,—the destinies of the human race. When the Lord shall arise upon her, the Gentiles shall come to her light, and kings to the brightness of her rising (Isa. lx. 3). It is strongly intimated by the voice of revelation that they are to be the “seed sown in the earth,” and “the joy of the whole earth.” Let it be remembered that there have been no such Evangelists as those which the Jewish nation furnished. The quarry whence a Paul, a Peter, and a John were hewn, is the quarry to which we ought to look for the noblest missionaries of the latter days. There they exist, pre-eminently qualified already for the missionary enterprise, and only needing the vivifying touch of heavenly grace, to make them stand up “an exceeding great army,” trained and harnessed for the conflict. Scattered among all people, inured to all climates, familiar with all languages, intimate with all customs, disciplined to all hardships, they would require no tedious process of preparation,—they might leap at once fully appointed into the battle-field. Long and loud have been the complaints of the Church, that while the harvest is plenteous, the duly fitted laborers are lamentably few. Why have not her eyes been turned with more intense expectancy to that people, who supplied the glorious band that bare the Cross triumphant round the globe? Do we long for the redemption of the world? Do our bowels yearn over the miseries of mankind? Then let our sympathies, our efforts, our expectations, and our intercessions be more concentrated on the lost sheep of the house of Israel.

Scripture teaches us that God will employ human instrumentality in fulfilling His predictions concerning the Jews. The Apostle, in the 11th chapter of Romans, tells us that the

Jews at present remain in a state of unbelief, that through the mercy of the Gentiles, they also may obtain mercy. What is the meaning of the "mercy of the Gentiles," but the money and the resources, which out of a principle of holy compassion, the Gentiles put into operation for the spiritual welfare of the Jews? Thus are we pointed to missionary labor and prayer for the outpouring of the Spirit, to the circulation of the Word of God and pecuniary contributions, as forming the chief part of the agency which is to be employed for the conversion of Israel. As Gentiles we are under obligations to the Jews for all that we know of Jesus and redeeming love. They gave the Gospel to us, and it is the Gospel which we are called upon to give to them.

We cannot unfold the Sacred Volume, but every page is fitted to remind us how much we are indebted to the Jews. The holy men of old who wrote as they were moved by the Holy Ghost were Jews. It is next to certain that not one inspired penman sprang from any other race. Let us realize this as often as we dwell upon the records of eternity, and it cannot fail to enlarge our hearts toward the desolate posterity of patriarchs, prophets, and apostles. Whenever, therefore, the simple but most sublime Mosaic records fill us with adoring awe, invigorate our faith in God, and enhance our reverence for His glorious majesty—let us remember that Moses was a Jew. Whenever the sweet Psalmist of Israel awakens the deepest echoes of our souls; whenever he enables us to pour forth the fulness of our hearts, whether in the bitterness of sorrow, the importunity of prayer, or the ecstasy of praise, let us not forget—David was a Jew. Whenever the son of Amoz, in his chariot of fire, wafts our spirit to the skies, or bears us with eagle flight along the glowing path of prophecy, now kindling us into awful rapture, and now melting us into hallowed sadness, let us bear in mind—Isaiah was a Jew. As often as the four Evangelists lead us to trace the footsteps of our blessed Master, hang on the gracious accents of His lips, or watch His miracles of mercy, as often as they conduct us to Gethsemane and Calvary to weep over His agony and bloody sweat, His cross and passion,

or guide us to the garden, bidding us "Behold the place where the Lord lay," and triumph in His glorious resurrection and ascension, let it be remembered—the Evangelists were Jews. As often as the fervid Paul overpowers our understandings with divine demonstrations, rivets the anchor of our hope within the veil, or fans our glowing gratitude to Him that washed us in His blood, let us not forget—the great Apostle of the Gentiles was a Jew. As often as the tender John breathes through our souls the influence of a Saviour's love, and yields us the fruition of that more than earthly luxury—the luxury of loving others as ourselves, or as often as he transports us to the loftiest pinnacle of prophecy, and thence discloses to our view, in mystic vision, all the future history of the Church, her conflicts, and her conquests, till the glorious consummation, when time shall be no longer, let us remember—the beloved disciple was a Jew. What shall we say more? Every statute that guides us, every admonition that guards us, every consolation that cheers us, every hope that animates us, every promise that rejoices, every assurance that sustains us, all we enjoy in this life, and all we anticipate in the next, stands associated with the house of Israel.

And is the measure of our obligations to Israel yet full? No, Jesus was a Jew. "He took not on Him the nature of angels, but He took on Him the seed of Abraham." Who died in our room to deliver us from eternal death, and to purchase for us everlasting life? Who paid all our debt? Who, "though He was rich, for our sakes became poor, that we through His poverty might be made rich?" Who has conferred upon us "an inheritance which is incorruptible, undefiled, and that fadeth not away?" Who is this friend? He is a Jew, Jesus of Nazareth, of the seed of Abraham according to the flesh.

For the favors conferred upon us by the Jews, what does gratitude demand? Should we not pray for the "lost sheep of the house of Israel," contribute of our means, do all in our power to deliver them from the blindness which is still upon them, and put them in possession of all the happiness which it is possible for them to enjoy? Let us as Gentile Christians

awake to deeper interest and zeal in the cause of Israel. Let us study the prophecies regarding them, investigate their present condition, cast away all indifference, and pray for their spiritual good. Let us treat them as fellow-immortals, as friends, as benefactors. Let us repay the benefits which they have conferred upon us, and upon the Church of Christ. Thus shall we approve ourselves the true children of Abraham—the true brethren of St. Paul—men of the same spirit with those whom we claim as our patterns and our glory.

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#### ART. V.—SCRIPTURE VIEW OF HOLY BAPTISM.

BY REV. D. Y. HEISLER, MT. ALTO, PA.

As a general thing a subject can be most easily and clearly understood in the light of its own history. Tracing it from the beginning onwards, the subject unfolds itself gradually and intelligently to our minds. Every step we take in advance brings the subject more fully into view, and its peculiar characteristics become more and more distinctly manifest, until, finally, every distinguishing feature of the whole subject stands out prominently and impressively to our vision. With this object in view, and under the full conviction that history is its own interpreter, I propose to treat the subject of Christian Baptism in this historical way, giving the statements of Scripture on the subject, in the first place, and then appending thereto such remarks as these statements themselves may suggest.

##### I. PROPHETIC INTIMATIONS.

Figurative representations and statements found in the Old Testament Scriptures—some referring directly and others indirectly to the subject in hand.

Besides the numerous ceremonial washings and outward cleansings, which seem to look forward to something of a more real and efficient character—to a spiritual cleansing in the later and better dispensation—we have two remarkable pro-



phesies. Isaiah, speaking of Jesus Christ as "exalted and extolled," in consequence of His sufferings, by which "His visage was so marred more than any man, and His form more than the sons of men," proceeds to say: "So shall He sprinkle many nations." This prediction of the universality of Christian baptism, as the ordinance of initiation into the kingdom of God, suggested to the Eunuch the possibility of his *own* participation in the privileges of that kingdom; and so, hearing and believing the exposition of Philip, he said: "See, here is water; what doth hinder me to be baptized?" And immediately the ordinance was administered to him, "and he went on his way rejoicing."—Ezekiel gives the meaning, in distinct terms, of this sprinkling of "many nations" which Isaiah predicts: "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments,—and ye shall be my people, and I will be your God."

In the former of these quotations the sprinkling is represented as the means of bringing the Gentile world to a participation in the blessings of redemption; and in the latter the same idea is held forth in connection with the moral or spiritual change which accompanies this incorporation with God's people—the giving of a "new heart" and of a "new spirit," as well as a cleansing from sin, being in some way mystically joined to the sprinkling with "clean water." Akin to these remarkable passages is the following taken from the prophecy of Isaiah: "I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring; and they shall spring up as among the grass, as willows by the water-courses. One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Is-

rael." Now whatever we may think of this beautiful language in its relation to the subject in hand, one thing is certain—that the holy prophet, in accordance with the uniform custom of the inspired writers, very beautifully unites in his images the universal emblem of spiritual blessings—water—with the blessings themselves, and then describes the effect of these blessings, the free and full and unconstrained dedication of themselves to the service of God, on the part of the subjects of these heavenly gifts and graces. This is all the use which we design making of this passage. It serves as a basis for the use of much of the language of the New Testament writers in connection with Baptism. The shadowy images of the Old Covenant unmistakably point to the substantial realities of the New, as the necessary spiritual verities, in which they themselves find their only true meaning and divinely appointed fulfillment.\*

## II. JOHN'S BAPTISM.

Its nature and design—preliminary arrangement—designed to prepare the way for Christ's coming and reception among men—looking distinctly to the future.

What shall we say of John—the harbinger of Christ—and of the nature and object of his baptism? Undoubtedly it was preparatory to the coming and kingdom of the Redeemer, and, as such, must partake in part at least of the nature of Christian Baptism. But let us hear the accounts given of it by the Evangelists: "Then went out Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins; but when he saw many of the Pharisees and Sadducees come to his Baptism, he said unto them: O generation of vipers! who hath warned you to flee

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\* "The prophets often alluded to this emblem of the soul's being cleansed from sin; and some passages of the New Testament intimate, that both the cleansing from guilt by the blood, and from pollution by the Spirit of Christ, were comprised under this outward sign; yet is the latter more generally intended."—"Water was the outward sign; the use of it is essential, because water is the universal purifier. The inward, spiritual signification is the same as that of circumcision, that is, regeneration and sanctification by the cleansing power of the Holy Spirit."—Scott in Henry.

from the wrath to come. Bring forth, therefore, fruits meet for repentance." Matt. iii. 5-8.—"John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And then went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river Jordan, confessing their sins." Mark i. 4, 5.—"And he (John) came into all the country about Jordan, preaching the baptism of repentance for the remission of sins." Luke iii. 3.

John the Baptist stands personally and officially between the earlier and later dispensations, and so forms a transition in his life and labors from the dim light of the one to the brighter glory of the other. These representations of his baptism accordingly constitute a partial and transitional fulfillment of the ancient predictions, in which the sprinkling of "many nations" and the washing with "pure water" speak of a "new heart" being given, and of a "new spirit" being put into the subjects of this mystical washing. Wonderful changes are predicted, and assurance given, that, under the New Testament dispensation, "all flesh shall see the salvation of God." John stands on the threshold of this glorious Dispensation, and his own preliminary baptism gives assurance of a better time and of better things coming—the time and things of Christ.

### III. JOHN'S BAPTISM AGAIN.

Its relation to that of Christ—prophecy and fulfillment—Baptism with water elevated to Baptism "with the Holy Ghost and with fire."

Hear the testimony of John himself—the faithful witness: "I indeed baptize you with water unto repentance; but He that cometh after me is mightier than I—He shall baptize you with the Holy Ghost, and with fire." Matt. iii. 11.—"I indeed have baptized you with water: but He shall baptize you with the Holy Ghost." Mark i. 8.—"Saying unto them all: I indeed baptize you with water; but one mightier than I cometh—He shall baptize you with the Holy Ghost, and with fire." Luke iii. 16.—"John answered them, saying, I baptize with water; but there standeth one among you whom ye know not—

the same is He which baptizeth with the Holy Ghost." John i. 29-33.

Having this full and complete statement of John concerning the nature of his own baptism and that of Christ, we are prepared to make a comparative estimate of the two kindred ordinances. The one is a baptism with water—the other a baptism with the Holy Ghost and with fire. No one can fail to see the infinite superiority of the latter over the former. So John himself represents them, and wishes them to be understood. By forming a clear conception of the nature and object or design of the lower and earlier one, we shall be able to estimate at least approximately the nature and design—the force and import of the higher and later—the perfect one. Observe, then, that John's baptism, according to his own statement, was a "Baptism of repentance for the *remission* of sins"—that in those who came to that baptism and expected to share its advantages, he required "fruits meet for repentance"—that, in point of fact, they "were all baptized of him in the river Jordan, confessing their sins"—that coming to that baptism, accordingly, was to "flee from the wrath to come." If all this was implied in the lower—the preliminary—the shadowy baptism of John, pointing to the coming of the "mightier" one, and His superior Baptism of the Spirit, what wonder-working power and efficacy may we not expect in connection with its administration!

Before dismissing this part of our subject, and in support of what has already been said, we must yet call attention to an incidental statement of a very singular and remarkable character as to the nature of John's Baptism, and its relation to the kingdom of God as it then stood. It is found in Luke vii. 29, 30, and reads as follows: "And all the people that heard him, and the publicans, justified God, being baptized with the Baptism of John; but the Pharisees and Lawyers rejected the counsel of God against themselves, being not baptized of him." Whether we take this to be the language of Jesus, continuing His discourse, or of the Evangelist, as a reflection on what the Saviour had just said, the import is substantially the same. It

teaches the important fact that even the lower and imperfect Baptism of John was of such vital importance in the then existing circumstances, that submitting to the same was a justifying of God, and so, by implication, a saving of the soul, while the "being not baptized of him" was the rejection of God's counsel by men against themselves. If the words are those of Jesus Himself, as is most likely, then they furnish an authoritative declaration as to the nature and import of John's baptism, and prepare us to appreciate more fully what is yet to come in reference to this preliminary ordinance, and also to estimate the superior character of the holy ordinance instituted by the Lord Himself and practiced by the Apostles.\*

#### IV. BAPTISM OF JESUS.

Progress from the baptism of the covenant people to the baptism of Him in whom the covenant had its ground and fulfillment; full and unhindered effect of baptism as seen in Him—the Holy One.

The Baptism of our Lord is more or less fully recorded by all the Evangelists. We shall give their several accounts. "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade Him, saying I have need to be baptized of Thee, and comest Thou to me? And Jesus, answering, said unto him, Suffer it to be so now; for thus it becometh us to fulfill all righteousness. Then he suffered Him. And Jesus, when He was baptized, went up straightway out of the water: and, lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him: and, lo, a voice from heaven, saying: This is my beloved Son, in whom I am well pleased." Matt. iii. 13-17.—So also St. Mark with slight verbal variations. Mark i. 9-11.—St. Luke

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\* "John baptized the people with water, calling them to repentance; but Jesus, immensely superior to him in dignity, authority, and excellence, though coming after him in time, would baptize them with the Holy Ghost and with fire."—"The Saviour would communicate to His disciples the divine Sanctifier, as purifying water, to wash away *internal* pollution; and, as refining fire, to consume their dross, kindle a holy flame of love and zeal, illuminate with heavenly wisdom, and convert their whole souls into His own pure and holy nature."—Scott in Henry.

has some additional items in his account. It runs thus: "Now, when all the people were baptized, it came to pass, that, Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape, like a dove, upon Him, and a voice came from heaven, which said: Thou art my beloved Son; in Thee I am well pleased." Luke iii. 21, 22.—St. John has an independent account, relating what the Baptist himself says of this remarkable occurrence. "And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon Him. And I knew Him not; but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God." John i. 32-34.

In connection with these statements concerning the Baptism of Jesus by John, we notice the following facts—that, immediately on the consummation of this sacramental transaction, "the heavens were opened unto Him;"—that "He saw the Spirit of God descending like a dove, and lighting upon Him;"—and that "He heard a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." If the Baptism of Jesus itself was to "fulfill all righteousness," consummated not so much for Himself, the just one, as for us, the unjust, whom He came to save; were not the peculiar blessings connected with His Baptism also rather for our sakes than for His, who needed not this "washing of regeneration and renewing of the Holy Ghost," except as He voluntarily took our place, and, in His own most pure and blessed life, set us an example of obedience? If to Him, who sanctified the waters of Jordan to the "mystical washing away of sin," the heavens were opened, the Holy Ghost descending and abiding upon Him, and a voice was heard, saying, "This is my beloved Son, in whom I am well pleased," may not these same things in their proper measure and in their own appropriate form be supposed to take place in the case of those for whom the true Baptism—the Baptism of the Anointed One—was instituted, and in whom it is consum-

mated in "the name of the Father, and of the Son, and of the Holy Ghost?" No presumption could possibly be more reasonable and in fuller conformity with what we would naturally be led to expect. Blessed be God for the record of this sacred transaction!\*

#### V. SIGNIFICANCE OF BAPTISM.

Teachings of Christ as to the nature, necessity, and meaning of Baptism.—The use of the ordinance during the life and personal ministry of our Lord.

Of all the Evangelists St. John alone has given an account of what Jesus Himself taught, prior to His death and resurrection, concerning the nature and necessity of Baptism, and its connection with the kingdom of God as established by Him. So also as regards the practice of Baptism during the personal ministry of our Saviour, John alone mentions the fact, and tells us incidentally by whom it was administered and for what purpose. Let us bring before us this record.

To Nicodemus, who congratulated Him, as a "Teacher come from God," Jesus opened up one of the profoundest mysteries of the kingdom of grace—the necessity, namely, of a new birth, as the indispensable condition of entering into, and enjoying the benefits of that kingdom. "Rabbi, we know that Thou art a teacher come from God; for no man can do these miracles that Thou doest except God be with him. Jesus answered, and said

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\* Heaven once again opened at the baptism of Jesus—primarily for Him, and, through Him, for all mankind. The blessing which flowed from this baptism—the prophetic import of which attained its fulfilment in the death on the cross—appeared at the close of Christ's mission on earth, in the institution of holy baptism for His people, with the gracious blessing of the Trinity—Father, Son and Holy Ghost—attaching to it. For this purpose did the Father reveal Himself on this occasion; for this purpose did Jesus obtain without measure the anointing of the Spirit; for this purpose did He as the Son throw open the portals of heaven, and offer Himself by the Holy Ghost to the Father, for the salvation of the world."—Lange's Commentary.

"Jesus came to be baptized of him—John. Being free from sin, He could not repent; and He needed no forgiveness, regeneration, or newness of life; but He would honor baptism, as the ordinance of God, and use it as a solemn introduction to His most sacred work and offices; of which John's testimony, the descent of the Holy Spirit, and the voice from heaven, were so many notifications."—Scott in Henry.



unto him, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." This declaration, which so greatly puzzled the "Master in Israel," is substantially repeated, and thus made more clear in its reference to the future initiatory ordinance of His kingdom by a slight variation in the phraseology employed. "Verily, verily, I say unto thee, except a man be born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, ye must be born again." John iii. 3-7.

That this language refers to Baptism, as the mystery of the new birth, is evident from all the circumstances in the midst of which it occurs. No man could ever have thought of referring it to anything else, had not party considerations swayed the minds of men, and induced them to turn so simple a passage away from its natural and necessary connections. But if there were any doubt resting upon the matter, it would be at once dissipated by noticing how naturally the history, furnished in the subsequent verses, passes over into a relation of what Jesus and His disciples did immediately afterwards. At least so it strikes us. "After these things came Jesus and His disciples into the land of Judea, and there He tarried with them, and baptized." John iii. 22. "And they came unto John, and said unto him, Rabbi, He that was with thee beyond Jordan, to whom thou barest witness, behold the same baptizeth, and all men come to Him." John iii. 26. This notice of Jesus baptizing, and of men flocking to Him in such numbers as to attract the attention and excite the jealousy of John's disciples, appears to have been suggested by the record which John had just made of the Redeemer's interview with Nicodemus on the subject of the New-birth and its necessity to an entrance into His kingdom. This fact comes out still more clearly by what is said in a subsequent passage. "When, therefore, the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, though Jesus Himself baptized not, but His disciples, He left Judea," etc. John iv. 1-3. Here

baptism is intimately associated with making "disciples"—the very thing which formed the subject of His discourse with Nicodemus, and which is afterwards so beautifully brought out in the great commission. In view of these facts we may confidently regard these remarkable sayings of our Lord as expositions of the nature and design of holy Baptism, as well as of its absolute necessity to an entrance into His church or kingdom. Whatever, under extraordinary circumstances, may be admitted as to the mode in which Christ makes disciples, and consequently saves them by preparing them for heaven—this is His ordinary—His necessary way.\*

#### VI. THE FORMAL INSTITUTION OF BAPTISM.

The apostolic commission and its significance—the mode of initiation into God's kingdom—the subsequent training of its subjects in the precepts of the Gospel, etc.

The commission given by our Saviour to His apostles, authorizing them to preach the gospel and establish the kingdom of God in the world, contains, it is presumed, the fullest and most exact account of what they were to do; or, in other words, accurately defines the duties and privileges or powers of their office. In this respect it can have no equal, much less a superior, in the whole range of divine revelation. What, then, is the nature of this Commission? And what are the duties and prerogatives with which it invests those to whom it was originally given? And what does it say as to the place which Baptism occupies in the system of the Gospel? Here is the

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\* "‘Unless a man be born of water and of the Spirit.’ This precept was in all ages expounded to signify the ordinary necessity of Baptism to all persons. . . This birth is expressed here by water and the Spirit, that is, by the Spirit in baptismal water; for that is, in Scripture, the laver of a new birth, or regeneration.” Jeremy Taylor in Sadler.

“‘Unless as the Spirit is a necessary inward cause, so water were a necessary outward means to our regeneration, what construction should we give unto those words wherein we are said to be new-born, and that *ἡ ζωὴ ἐκ ὕδατος*, even of water?’” Hooker in Sadler.

“Except a man be born again by the effectual working of God's Spirit, as by the author of this new-birth, and in the ordinary course of God's proceedings in His Church by the water of baptism, as the sign appointed by God in the sacrament of regeneration, he cannot enter into the kingdom of God.”—Bishop Hall in Sadler.

document: "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach—make disciples of—all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen." Matt. xxviii. 19-20. Of similar import precisely, though briefer in form, is the commission as given by St. Mark. "He said unto them, Go ye into all the world, and preach the Gospel to every creature; he that believeth, and is baptized, shall be saved; but he that believeth not shall be damned." Mark xvi. 15, 16. In reference to this commission St. Luke merely states that "repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem," as stated by the Redeemer, adding: "And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high." Luke xxiv. 47-49. St. John's account is as follows: "Then said Jesus to them again: Peace be unto you: as my Father hath sent me, even so send I you. And when He had said this, He breathed on them, and saith unto them—Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." John xx. 21-23.

From these accounts of the great Commission given to the Apostles, we learn, first, that Jesus Christ, claiming to be invested with all power in heaven and in earth, sent forth and authorized His Apostles to go and make disciples of all nations by baptizing them, in the first place, and then teaching them to observe all things whatsoever He Himself had commanded them; secondly, that, in executing this commission, they were to preach the Gospel to every creature, with the important declaration: "He that believeth, and is baptized, shall be saved; but he that believeth not," and, consequently, is not baptized, "shall be damned;" thirdly, that, in order to sustain them in this arduous work, and render their mission successful, they should not only be endued with "power from on high;" but that He Himself—the Son of God—would be with them "always,

even unto the end of the world;" and, lastly, that Jesus, in a kind of symbolic transaction, prospectively, endowed them with the Holy Ghost, and so qualified them for the work of remitting and retaining sins, by preaching the blessed Gospel, and administering its sealing ordinances—salvation or damnation being attached respectively to their reception or rejection on the part of men.

By the terms of this Commission Baptism is made to occupy a very prominent place in the economy of the Gospel—being made in fact the divinely appointed means of initiation into the kingdom of God—the effectual sealing of that faith and submission to the Gospel, on which are suspended eternal life and salvation. "He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned."\*

#### VII. APOSTOLIC BAPTISM.

Founding of the Christian Church, and the first administration of Baptism, distinctively Christian.—Its connection with the salvation of men—object stated.

During the eventful forty days which the Lord spent on earth, between His resurrection and ascension to the right hand of God, many useful lessons were taught the disconsolate disciples; and, in this way, they were gradually prepared for their full and final investiture with the sacred office and the spiritual powers necessary for the due exercise of its appropriate functions. Shortly before His departure, "being assembled together with them, He commanded them that they should not depart from Jerusalem, but wait for the promise of the Father,

\* By being baptized into the name—*εἰς τὸ ὄνομα*—of the Father, and of the Son, and of the Holy Ghost, we are brought into a real sacramental union with the triune God, just as the being "baptized into Jesus Christ"—"baptized into His death"—brings us into real union with the crucified One, so that being "planted together in the likeness of His death, we shall also be in the likeness of His resurrection." Alford says: "It is unfortunate again here that our English Bibles do not give us the force of this *εἰς*. It should have been into (as in Gal. iii. 27) both here and in 1 Cor. x. 2, and wherever the expression is used. It imports not only a subjective recognition hereafter by the child of the truth implied in *τὸ ὄνομα*, *κ. τ. λ.*, but an objective admission into the covenant of redemption—a putting on of Christ. Baptism is the contract of espousal (Eph. v. 27) between Christ and His Church." Lange's Com. Note.

which, saith He, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." This promise was fulfilled on the day of Pentecost; and, in consequence of its fulfillment, they preached Jesus and the resurrection with such effect that many, when they heard this, exclaimed: Men and brethren, what shall we do? "Then Peter said unto them Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children,\* and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying Save yourselves from this untoward generation. Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls." Acts ii. 38-41.

The Apostles of our Lord, it is to be presumed, understood the tenor of their commission, and the nature and import of the duties which it imposed on them. When, therefore, in consequence of their preaching the Gospel of the grace of God, men felt their sins and guilt, and earnestly inquired after the way of salvation, they may be supposed to have given the most exact and appropriate answer imaginable to the penitent inquirers. Hence the importance of this answer to the proper understanding of the Apostolic commission, and the way of salvation which it prescribes. It clearly sets forth, first, that those who wished to be saved, and exhibited due penitence, were

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\* What Promise? Most naturally one either contained in, or suggested by, the prophecy which Peter was explaining. Such an one we find in Joel. The prophet calls the people to repentance, assuring them that the Lord is "gracious and merciful." He adds: "Blow the trumpet in Zion; sanctify a fast; call a solemn assembly; gather the people; sanctify the congregation; assemble the elders; gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say: Spare thy people, O Lord, and give not thine heritage to reproach." Then follows: "And it shall come to pass afterwards, that I will pour out my Spirit upon all flesh." Joel ii. 12-17 and 28-32. So also the earlier promise given to Abraham, and repeated from time to time. See Gen. xii. 1-3; xvii. 1-8; xviii. 17-19. Also Gen. xxvi. 1-5; and Gen. xxxv. 9-15.

required to be baptized in the name of Jesus Christ,"—that such baptism was "for the remission of sins,"—that in addition to this, they were to "receive the gift of the Holy Ghost," as a permanent endowment, to qualify them for the duties of their high and holy calling; secondly, that this assurance of pardon, and of the gift of the Spirit was founded upon the divine *Promise*,—that this promise belonged equally to all the covenant people and to their "children,"—and that the salvation thus promised extends to the whole family of man; thirdly, that the Apostle, in the use of the preceding language, as well as in the "many other words" following, exhorted men to *save* themselves from the doom of that disobedient and perverse generation, by submission to the divinely appointed ordinance of salvation,—that "they that gladly received his word were baptized," and thus showed their own sense of the necessity of this ordinance to their being saved,—and, finally, that, by being thus baptized in obedience to the Apostolic challenge, they were *added* unto the church—the communion of saints.

With what admirable simplicity and beauty do the Apostles, in this first instance of their ministerial activity, set forth the way of salvation! How clearly they illustrate the nature and functions of their sacred office, as imposed on them by the great commission; and how gladly should *we* follow the example of these chosen and divinely inspired heralds of the cross! The very *first* intimations of the *nature* and *design* of Baptism, as they came out in connection with the ministerial labors of John, were confirmed by the incidental references in the Gospel, and authoritatively established by the word of the Lord Himself, are here brought forward again in the fullest way and under circumstances the most solemn and impressive. The ordinances of God are simple, beautiful, and always consistent with themselves. "There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand."

#### VIII. EXAMPLES OF BAPTISM.

The case of the Samaritans—of the Eunuch from the wilds of Africa—of "Saul of Tarsus," the persecutor of the Saints—of Cornelius, the centurion.

The case of the Samaritans is somewhat peculiar. They received the Gospel by the preaching of Philip. When they believed "the things concerning the kingdom of God," as preached by the Evangelist, "they were baptized, both men and women." The news of this success reached the Apostles, who, it seems, were still at Jerusalem. For some reason, probably because Philip was not fully and regularly ordained to the holy ministry, or possibly because they wished to be perfectly satisfied as to the truth of this reported triumph of the Gospel among the Samaritans, they sent unto them Peter and John; "who, when they were come down, prayed for them, that they might receive the Holy Ghost." Acts viii. 12-15. In the following verses (16, 17) we are informed, that "as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost." The communication of the Spirit in this case depended on the laying on of hands by the Apostles. It was probably the extraordinary gift called for in connection with the founding of God's kingdom among the Samaritans. The significance of the passage lies in this, that, as in extraordinary cases, extraordinary gifts were imparted, so in ordinary instances, it is presumable, the ordinary gifts of the Spirit were imparted in like manner in connection with the administration of the same divine ordinance.

The case of the Eunuch presents several peculiarities. He was baptized by Philip in consequence of a special divine intimation, along the public highway, and in view of the explanation which he had given the Eunuch of the prophecy of Isaiah, referred to in our introductory remarks—"So shall He sprinkle many nations," which forms the beginning of the particular passage on which he was meditating. "Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus," as the Saviour of all nations: "And as they went on their way, they came unto a certain water; and the Eunuch said, See, here is water; what doth hinder me to be baptized?—and he baptized him." Acts viii. 35-38. This history furnishes a presumption in favor of baptism by affusion. The "sprink-



ling" of the prophet, as explained by Philip, was the immediate occasion of suggesting baptism to the Eunuch, as the means of entering into the kingdom of God and having part in its covenant blessings. The language in the record of the case also intimates thus much. "And they went down *both* into the water, both Philip and the Eunuch; and he baptized him." The sacramental act is clearly distinguished from the descent into the water. The Ethiopian believed on the Lord Jesus—the crucified One—whose "visage was so marred more than any man, and His form more than the sons of men," of whom the Prophet says: "So shall He sprinkle many nations." As above we had an instance of the success of the Gospel among the Samaritans, so here we have an instance of like success, though solitary and prospective only of the Gospel among the nations.

The Baptism of Saul of Tarsus comes in very appropriately among these notices of the success of the Gospel in the case of those Gentiles, whose Apostle he was chosen to become. Proud of his ancestry, and ardently attached to the splendid ritual of the fathers, it was natural for Saul to oppose the religion of the meek and lowly Saviour. But he was a "chosen vessel," and the Lord found means to humble the proud Pharisee, and bring him in penitence and faith to submit to the grace of redemption. Struck and blinded by the splendor of the divine manifestation, he awaited patiently the arrival of him who was to tell him "what he must do." Ananias, who was the chosen instrument to attend to this work, was not slow to discharge his sacred duty. Putting his hands on him, he said: "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales; and he received his sight forthwith, and arose, and was baptized." Acts ix. 17, 18. Paul himself, in giving an account of this occurrence, tells us what particular words the minister used in connection with the ordinance that was to transfer him from the kingdom of darkness into God's marvelous light. Here is the address, brief

and pointed: "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Acts xxii. 16. Having himself been thus introduced into the kingdom of God, under such peculiarly solemn circumstances, it is not at all strange that Paul afterwards as well as here, speaks in such honorable terms of the Gospel which bringeth salvation and of its sealing ordinances.

One more instance of the administration of the sacred ordinance to prominent individuals, in connection with the planting of the church among the Gentiles, we here adduce; it is the case of Cornelius. He too was led to send for a servant of Christ by special divine direction. When the man of God came, he found Cornelius and those with him prepared to receive the message of glad tidings with meekness and fear. Hear his welcome to the Apostle: "Now, therefore, are we all here present before God, to hear all things commanded thee of God." To such an audience it was not hard to preach and open up the plan of salvation. He reviewed the history of Jesus of Nazareth; and "while Peter yet spake these words the Holy Ghost fell on all them which heard the word," so that the Jewish brethren, present on the occasion, were astonished "because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God." Acts x. 45-46. In order that the scruples of the Apostle might be removed, the extraordinary gift of the Spirit—the seal of God's approval of these Gentile converts—was bestowed upon them prior to Baptism. This was, therefore, an extraordinary case, designed to meet the extraordinary circumstances under which the ordinance was to be administered. The fact is distinctly indicated in the original of this passage. Encouraged by this token of the divine presence and favor, the Apostle asks: "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord Jesus." Acts x. 47, 48. The Apostle, in defending himself and his conduct in this matter, speaks thus of the occurrence: "And, as I began to speak, the Holy Ghost fell on

them, as on us at the beginning. Then remembered I the word of the Lord, how that He said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost." Acts xi. 15, 16.

#### IX. BAPTISM OF FAMILIES.

Instance of Lydia and her family—of the Philippian Jailor and his family—of Crispus, "the chief ruler of the synagogue," and his family—also of the Ephesians.

To bring before us these instances of Baptism and learn the lessons which they teach respecting the holy ordinance, we must recite the words in which they are severally recorded. The first case is thus stated: "And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshiped God, heard us: whose heart the Lord opened, that she attended to the things which were spoken of Paul. And when she was baptized, and her household—*family* (*oikos*—not *oikia*) she besought us, saying, if ye have adjudged me to be faithful to the Lord, come into my house, and abide there. And she constrained us." Acts xvi. 14, 15.—This case is peculiar, in that it expressly mentions the baptism of Lydia's *family* on the strength of her own personal faith. The entire aspect of the case gives assurance that here we have an undoubted case of infant or family baptism—the case of Cornelius being less marked as regards his family. Here everything is clear. It was *her* heart which the Lord opened. It was *she* who "attended to the things which were spoken of Paul." And when *she* was baptized, and her family, *she* besought the Apostle and his associates, saying, "If ye have adjudged *me* to be faithful (*πιστην*) to the Lord, come into *my* house: and *she* constrained us." Everything in the history clusters around her own person, as regards action, and only in the ordinance of Baptism does her *family* come in with her, as sharers in the blessings of the covenant.

In the account of the Jailor's conversion and baptism we have an equally clear and indisputable case of family baptism on the strength of the parent's faith. It was he who said: "Sirs,

what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house"—*family*—*οἶκός σου*. "And they spake unto him the word of the Lord, and to all that were in his house"—*household*—*establishment*—*οἶκία αὐτοῦ*.—And he took them the same hour of the night, and washed their stripes; and was baptized, HE AND ALL HIS, straightway. And when he had brought them into his house—*private apartment*—*οἶκον*—he set meat before them, and rejoiced, believing—himself believing or having believed—*πεπίστευκώς*—in God with all his house—his whole family—*πανοικί*; or more correctly and literally: "he rejoiced with all his house—his entire family—himself having believed in God." This history needs no further comment. To the earnest inquiry: "Sirs, what must I do to be saved?"—the Apostles replied: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." On his assumed compliance with this solemn challenge, "he was baptized, he and all his, straightway"—thus acknowledging the "one baptism for the remission of sins;" and, having done so, and thus obtained the heavenly boon, he rejoiced together with his whole family in the precious deliverance thus brought to his house.

In connection with the preceding instance of family baptisms, the case of Crispus deserves a passing notice. It is thus related: "And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house—*family*; and many of the Corinthians hearing, believed, and were baptized." This case presents nothing peculiar, and calls for no other remarks, except that, like all other instances, which have come under review, it shows how uniformly baptism followed believing, and that it affords another instance of family baptism in conformity with the principle asserted by Peter on the day of Pentecost—"The promise is unto you, and to your children, and to all that are afar off, even to as many as the Lord our God shall call." Here also belongs the case of Stephanas, whose *family* was likewise baptized by the Apostle. 1 Cor. i. 16.

One other instance of "certain disciples" found at Ephesus, requires our attention, not only because it is found recorded in

the Acts of the Apostles, where the others occur, but also because of its peculiar character—differing from all the cases as yet brought to our notice. Paul for some reason unknown to us asked them: “Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, unto what then were ye baptized? And they said, unto John’s baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him who should come after him. When they heard this they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.” Acts xix. 1-6.

What strikes us as peculiar in this case, is that Paul inquires, in the first place, as to whether they had received the gift or gifts of the Holy Ghost—in the higher Christian sense of course, and, as is altogether likely also, in His supernatural or extraordinary form; because such a communication of the Spirit seems to be indicated in what followed—speaking with tongues and prophesying. These extraordinary gifts were of course only temporary, and belonged necessarily to the period of the church’s *beginning*, or its being planted; but, as these were always bestowed in extraordinary times, and for extraordinary emergencies, so the ordinary and permanent gifts and graces of the Spirit, as required on ordinary occasions, and for the performance of the ordinary duties of the Christian life, were always connected, also, with the entrance of men into the kingdom of God. Paul was utterly surprised when they answered that they had not even heard whether there be a Holy Ghost, so that he seems to have taken it for granted, that, in all cases of genuine baptism, in the name of Christ, these gifts are bestowed in connection with the administration of the ordinance. In this view the passage is of the utmost importance. Where any exception occurs, as in the case of Cornelius, the peculiarity is accounted for by the circumstances under which it took place. The nature and design of the sacrament are vindicated by all the instances of its administration recorded in the oracles of God.

## X. BAPTISM—APOSTOLIC TEACHING.

St. Paul's Epistle to the Romans—Appeal to the experience of the Baptized—First Epistle to the Corinthians—Supposed depreciation of the ordinance—Exactly the reverse—high ground taken.

Paul's manner of treating the subject of baptism is altogether *practical*; but, for this very reason also, the more intensely earnest and interesting. The question with him is as to what Baptism has to do with our daily practical life—what relation it sustains to holiness of heart and holiness of outward conduct. What more intensely practical than his appeal to the brethren at Rome, when the grace of Christ is in question?—"What shall we say then? Shall we continue in sin, that grace may abound? God forbid: how shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into His death? Therefore we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection: knowing this, that our old man is crucified with Him, that the body of sin might be destroyed; that henceforth we should not serve sin." Rom. vi. 1-6. According to this representation, then, Baptism brings us into real union with Jesus Christ, who is "the resurrection and the life." To be baptized at all, is to be "baptized into Jesus Christ;" and this again implies conjunction, in some mysterious way, with His death—with Him as the crucified one. Indeed such a union with the person of the Redeemer is everywhere assumed in the writings of St. Paul, as a necessary condition of participation in the redemption, which, by His sufferings and death, He procured for His people. "Therefore we are buried with Him by baptism into death; that—in order that—like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Our being one with Christ—the risen One—binds us to the walking with Him in newness of life. This

newness of life, however, is not a merely outward conformity to the pure and holy life and example of our Saviour. To such an external life of purity and love, there is needed previously already an internal, spiritual, divine life within—the thorough renewal of man's fallen nature by the power of the Holy Ghost. But the divine Spirit uniformly works by divinely ordained means, and also in divinely ordained relations. He takes of the things of Christ and shows them unto us—brings the redeeming powers of the risen and exalted Saviour to bear on our fallen nature through the Word and Sacrament. By means of the one we are awakened to a sense of our need, and to a knowledge of the redemption that is in Christ; by means of the other, this redemption is signified and sealed to us. But all this, be it observed, is accomplished by the Spirit *in* Christ and not outside of Him. Jesus becomes ours *first*, and *then* all His *benefits*.

This living union with the person of Christ, who is “the resurrection and the life,” lays the foundation for all real progress in the divine life here, and also for the hope of eternal life in the world to come. “For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection.”\*

This is decided language; but, it has been strangely enough imagined, that the Apostle, in his First Epistle to the Corinthians (i. 13-17), contradicts all that he had previously said in reference to the importance of baptism; because he there thanks God that he had baptized only a few of the members of that church; and further says: “Christ sent me not to baptize, but to preach the gospel.” The circumstances of the Corinthian Church fully account for this singular language. The divisions and parties there existing rendered it very important for the Apostle that he should be able to act an independent part in his attempt to settle these difficulties. This his peculiar rela-

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\* “That which was already *objectively* fulfilled on and in the person of Jesus, the same is through Him in faith appropriated *subjectively* to man; he experiences the power as well of the sufferings and of the death, as of the resurrection of the Lord. Phil. iii. 10.” Olshausen.



tion to the several parties enabled him to do, inasmuch as he could not be supposed to act selfishly and in the interest of any particular portion of the congregation—not having baptized any considerable numbers himself, and so attached them to his own person. Besides, the sacrament, unlike the word, not depending for its efficiency on the personal qualifications of the person administering it, could be just as effectually attended to by the humblest servant of the Church as by the most gifted and eloquent. Hence it was generally left to the inferior clergy to administer the same, while the Apostles themselves attended to the more difficult task of preaching the word.

This is sufficient to account for the *apparent* depreciation of the sacrament on the part of the Apostles; but this very Epistle also effectually refutes the strange and unnatural supposition. Let us hear the Apostle himself in his sublime and charming description of the body of Christ—the church—as the result of this blessed ordinance. “For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have all been made to drink into one Spirit. For the body is not one member, but many.” 1 Cor. xii. 12-14. The whole church constitutes a blessed union of souls—“one body”—and this oneness of the Saints is attained in their union and communion with Christ, the living head, into whom we are baptized, and so made partakers of Him—of His death—of His resurrection—of His eternal and blessed life!

On the *life-union*, effected by Baptism, between Christ and the believer, and its influence on the Christian life and character, and also as a fit conclusion to this paragraph, I feel tempted to insert from Olshausen the beautiful sentiment of John Calvin. “*Institio non exempli tantum conformitatem designat, sed arcanam conjunctionem, perquam cum ipso coaluimus, ita ut nos spiritu suo vegetans ejus virtutem in nos transfundat. Ergo ut surculus communem habit vitæ et mortis conditionem cum arbore, inquam insertus est, ita vitæ Christi non minus, quam*

et mortis participes nos esse consentaneum est." Com. ad. Rom. vi. 3-6.

#### XI. APOSTOLIC TEACHING, CONTINUED.

St. Paul's Epistle to the Galatians—putting on Christ—Epistle to the Ephesians—one baptism—sanctifying and cleansing—Epistle to Colossians—"buried with Christ"—Epistle to Titus—First Epistle of Peter.

The Apostle, as would naturally be expected, teaches the same things concerning Baptism in his later Epistles that he teaches in those which we have already examined. Especially does he bring out the idea of our union with the person and work of Christ. In his view only they could have part in His glorious redemption who first had part in His person. First Christ Himself, then His work. So in the Epistles now before us. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female:—for ye are all one in Christ Jesus." Gal. iii. 26-28. I quote this passage entire for several reasons. In the first place, the thought that we are all "the children of God by faith in Christ Jesus," has been sometimes adduced as an evidence against the force of the other statement, that, namely, we become children of God and members of His kingdom by Baptism. St. John's strong and decided statement or report of what Jesus Himself said to Nicodemus is made to be of none effect, simply because proper stress is laid by the Apostle on the necessity and efficiency of faith. The teachings of the Apostle, however, show most clearly that the two things are not incompatible, but, in point of fact, identical or so joined together that neither the one nor the other can exist apart, or absolutely separate from the other. A genuine faith in Christ universally leads to, and finds its consummation in baptism, as its divinely ordained sign and seal. The bond of faith is sealed and rendered truly valid and saving by having the seal of the everlasting covenant affixed to it. Hence the language of the Apostle is perfectly consis-

tent with itself; and the two *apparently* contradictory statements are in fact beautifully complementary of each other. But this passage is also important in that it sets forth the same glorious truth as that from the Epistle to the Romans—namely that of our union with Christ first, and then with each other, through the sacred ordinance. By putting on Christ in Baptism, we at the same time become united to Him, our Head, and to each other, the members of His body mystical.\*

The Epistle to the Ephesians presents the subject under a somewhat different aspect. The Apostle here dwells particularly on its sanctifying and cleansing effect. "Even as Christ also loved the church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the word; that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish." Eph. v. 26-27. What we wish particularly to notice, in connection with this passage, is the fact, that it completely reconciles the supposed incompatibility of Word and Sacrament; as though they were two wholly different things—absolutely inconsistent with each other, just as in the case of faith and baptism. But, as in that case we found the trouble to be wholly imaginary, so here also there is no disagreement—rather the most beautiful harmony. It must be so in the nature of the case. Did ever any sane man dream of divine sacraments, separate from, and independent of, the divine Word: or can any one imagine to himself a gospel which "bringeth salvation," without at the same time having its appropriate signs and seals, to secure to the "heirs of salvation" their heavenly inheritance? The very thought of such a separation of the things which God hath joined together, is absurd

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\* "Believers, therefore, can no longer be under the law, because they are sons of God; and they are such, because all those baptized have put on Christ. Baptism unto Christ, is, therefore, here conceived in its profoundest idea, as the act of regeneration itself, in which the old man dies, and the new man is born (Rom. vi. 3.) The putting on Christ (*Χριστὸν ἐμβύσασθαι*) is a description of what happens in the new birth. But with whomsoever Christ joins Himself, to him, etc., the Son of God, also communicates the nature of a child of God." Olshausen on Gal. iii. 26-27.

in the highest degree. Both the word and sacrament, each in its place, has its appropriate and necessary office to perform in the work of bringing nigh to sinners, and applying to their souls, the redemption purchased by our Lord. "What, therefore, God hath joined together, let not man put asunder." There is no contradiction between "being born again by the word of God, which liveth and abideth for ever," and a being "born of water and the Spirit,"—no contradiction between "having purified our souls in obeying the truth," and "being sanctified and cleansed with the washing of water by the word." Both are equally of God, and both are alike necessary to salvation. Both are ordained for the use of the church, "that it should be holy, and without blemish."\*

In the Epistle to the Colossians we have another picture drawn by the hand of the same Apostle, perfectly agreeing with the others in substance, varying somewhat from them in form and manner of representation; but equally binding us to Jesus Christ—"in whom we have redemption through His blood, even the forgiveness of sins." The reasoning of the Apostle is beautiful in the extreme. "For in Him dwelleth all the fullness of the Godhead bodily. And ye are complete in Him, which is the head of all principality and power; in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead." Col. ii. 9-12. It is needless to enter into any extensive comments on this passage.

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\* On this whole passage Olshausen says: "So καθάρσις τῷ λουτρῷ τοῦ ὕδατος refers, in the case of Christ, to baptism, and the new birth effected by it. In the combination *ἐν ᾧ αὐτὸν ἁγιάσθη καθάρσις* we are to take *ἁγιάσθη* as a consequence of *καθαρίζειν*: 'that He might sanctify her, after He had previously purified her by the bath,' i. e. baptism (Comp. Tit. iii. 5,) where baptism is called *λουτρόν πνευματικίας*). But the explanation of *ἐν ᾧ αὐτὸν* is uncertain. It probably stands here equivalent in sense to *ἐν πνεύματι* (ii. 22), intimating that baptism is no mere bath, but a bath in the Word, i. e., one by which man is born again of water and of the Spirit (John iii. 5). Thus in 1 Pet. i. 23; Jas. i. 18, the Word of God is represented as the end of the new birth."

The meaning of it is plain and simple to all such as seek after the truth, and are willing to accept it, when found. To those otherwise minded no amount of argument will be of account. One remark only we wish to make. The representation here given completely corroborates the representations furnished by the Epistles to the Romans, the Corinthians, the Galatians, and the Ephesians, in that it makes baptism a "being buried with Christ," on the one hand, and a "being risen with Him," on the other. This representation runs through all the writings of the Apostle to the Gentiles. Union with Christ is in the view of the Apostle of paramount importance. From it flows forth by a kind of necessity an interest in His redeeming work, forgiveness of sin, regeneration, adoption into the family of God, and eternal life—all are comprehended in this one primal fact. "Christ and Him crucified" is the sum and substance of the gospel; and into a blissful union with this crucified Saviour are we necessarily brought by our Baptism.\*

One more instance from the writings of St. Paul. Speaking of the freeness and sovereignty of God's grace, he adds: "According to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Saviour; that being justified by His grace, we should be made heirs according to the hope of eternal life." Tit. iii. 5-7. This could with perfect propriety be called an Apostolic comment on the words of our Saviour in John iii. 3-5. The birth then of "water and the Spirit," forms a perfect and complete parallel to the picture of the Apostle—"the washing of regeneration and renewing of the Holy Ghost;" and the entering into the kingdom of God there, forms an equally clear and undoubted parallel with the being "saved" in the picture of the Apostle. And what may not be without importance, in the present connection, is the fact that here also, when the agency of the Divine Spirit is made

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\* "In baptism, as the act in which the new birth is realized, the faithful die with Christ, are buried with Him, and receive therewith the circumcision of Christ (the *περιτομή ἀχρυσωμένη*), which Christ accomplishes by His Spirit—the circumcision of the heart." Olish. Com.

particularly prominent, as also in the passage from John, the Apostle is careful to state that this good and Holy Spirit is "shed on us abundantly through Jesus Christ our Saviour"—thus confirming again the views expressed in the preceding Epistles. Christ Jesus is always and everywhere the central figure in the representations of Paul. "In Him only have we redemption through His blood, even the forgiveness of sins."

Here also, as of like import with the passage just dismissed, belongs the memorable passage of St. Peter; which is of such paramount importance in the discussions on the subject of baptism, and enters so extensively also into the practical every-day life of the church. The passage forms a parallel drawn between the Christian Sacrament and the ark of Noah—"wherein few, that is, eight souls, were saved by water: the like figure wherunto even Baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ." 1 Pet. iii. 20-21. It is not necessary to say exactly in what way, and to what extent, "Baptism doth also now save us." It is enough for us to know, that, by a divine and gracious appointment, it is in some way, and in a very effectual way also, made the means of bringing us into a saving relation with our crucified and risen Lord, and that, in this relation to the crucified Saviour, we obtain deliverance from sin and life everlasting.\* The sacrament, in this way, saves us "by the resurrection of Jesus Christ: who is gone into heaven, and is on the right hand of God; angels, and authorities, and powers, being made subject unto Him."

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\* "And what act of God's saving mercy towards the individual could this be other than baptism, through which man is planted into the fellowship of the Three-One God, which is a putting off of the body of the flesh (*σῶμα τῆς σαρκός*, Col. ii. 11), and a putting on of Christ (*Χριστὸν ἐνδύσασθε*, Gal. iii. 27), in short—which, as it is described in our passage, is a bath of regeneration? It is this which transfers a man from the state, described in ver. 3, to the new life of the Spirit; it is the sure foundation upon which, in regard to the individual, rests all farther increase in the life of the Spirit. Thus we understand why baptism is here referred to as the means of salvation. And this the Apostle designates by *λουτρὸν κατεγγενεσίας*, bath of regeneration." Wiesing. Tit. iii. 5.

## XII. INCIDENTAL REFERENCES.

Christians the Temple of God—of the Holy Ghost—"Sealed with that Holy Spirit of promise"—Illuminated, and so children of the light—anoointed—bearing the name of God.

From the nature of holy Baptism and its position in the system of grace, we are enabled to determine with tolerable accuracy the reference of some isolated passages of Scripture, which, only as viewed in connection with other passages, can be fully understood, and their beauty and appropriateness ascertained. Such are some of the references indicated in the heading of this section.

Christians are very properly called the temple of God—also temples of the Holy Ghost. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. iii. 16-17. "And what agreement hath the temple of God with idols? for ye are the temple of the living God: as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." 2 Cor. vi. 16. Sometimes this idea of a temple is extended even to the body, which, as well as the soul, shares in the redemption procured by our blessed Saviour, and made over to us in the ordinances of His house. "What! know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God? And ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. vi. 19-20.

Now the question naturally occurs: Where, and under what circumstances, do we become temples of God—of the Holy Ghost? The most natural answer, and that, which, to an ingenuous mind, is the most probable, is, that we become such when we are consecrated to the service of God—set apart from a common and ordinary use to a special, holy or religious purpose. So a house of worship becomes in the fullest and highest sense of the term a temple of God, when it is solemnly set apart and dedicated to God and His service, by appropriate religious



exercises or ceremonies. Thenceforth it belongs no longer to the persons by whose liberality it was erected and furnished for these sacred purposes. It belongs in the best and truest sense of the term to God; and we reasonably expect, that, as in the case of the first temple, God will take up His abode there, and will say of it what He said to Solomon concerning his temple: "I have hallowed this house, to put my name there for ever; and mine eyes and my heart shall be there perpetually." Now, if this holds in reference to an earthly temple—a house made with hands, and composed of lifeless materials, simply because it is dedicated to God and His service; would it not much more naturally and necessarily hold with reference to a living temple—not made with hands, and composed partly at least of materials taken from the secret chambers of the Most High—of the spirit of life, breathed into him at his creation? And when are Christians formally and fully consecrated to God and His service? Is it not in their baptism? Whatever we may think of the ordinance itself, and of its relation to our salvation, this idea of consecration to the honor of God is at least always and necessarily implied. Hence also the solemn declaration: "If any man defile the temple of God, him will God destroy."

Believers are also said to be sealed—"sealed with that Holy Spirit of promise." This language is peculiar, and beautifully expressive of the character which belongs to the children of the kingdom. This peculiarity, as belonging to God's children, is attributed to them in such connections, and with such forms of speech, as makes it almost certain that the language refers to baptism—"the washing of regeneration and renewing of the Holy Ghost,"—in connection with which the Apostle promises not only "the remission of sins," but also "the gift of the Holy Ghost," as a permanent endowment—a necessary qualification for the due performance of the duties involved in a religious profession. Hear what the Apostle says in reference to this matter: "Now He which establisheth us with you in Christ, and hath anointed—*christened*—us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts." 2 Cor. i. 21-22. In very similar terms and phrases does the

same Apostle speak in writing to the Ephesian brethren: "In whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of His glory." Eph. i. 13-14. Such is the language in which this prerogative of the Christian is expressed; and I venture to say, that no reference of it to anything connected with the Christian life and experience, can possibly be made so appropriately as to our baptism—the sacrament of initiation into the Church of Christ; in whom we also, partaking of His anointing, are made Christians—Christ-like ones—and are sealed with that blessed Spirit by whose power alone we are regenerated, and raised to the dignity and privileges of the "Sons of God." Hence also the solemn warning: "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. iv. 30.

"Children of Light," or illuminated ones, is another title by which the Disciples of Christ are designated, and very properly so. Christ, into whose death we are baptized, calls Himself "the Light of the world," and it is perfectly natural that those who are spiritually and vitally united to Him, should, in consequence of this union, be entitled to the name specified. The title is expressive of their character and manner of life. Hence this beautiful designation of Paul: "For ye were sometime darkness, but now are ye light in the Lord: walk as children of light." Eph. v. 8. In another connection, and with a somewhat different object in view, the Apostle exclaims: "Ye are all the children of light, and the children of the day." 1 Thes. v. 5. Now if we are baptized into Him, who is "the true Light, which lighteth every man that cometh into the world," but much more those, who are joined to Him by the bonds of a loving faith, why should they not have this title in consequence of the union which is consummated with Him in holy baptism?

This idea of illumination, as designating the sacrament of initiation into the mystical body of Christ, was universally prevalent in the early Church. To this view of the case may be referred two remarkable passages in the Epistle to the He-

brews, in close connection with the mention of Baptism, as belonging to the fundamentals in the kingdom of God; where the writer speaks of those "who were once *enlightened*, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come"—all terms descriptive of Christians in the full sense of the term, and many of the phrases are singularly expressive of the blessings connected with holy baptism. And in a subsequent part of this same Epistle we have another reference in very similar terms to things connected with the beginning of the Christian life. "Call to remembrance the former days, in which, after ye were *illuminated*, ye endured a great fight of affliction; partly, whilst ye were made a gazing-stock, both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used." Heb. vi. 4, 5; x. 32, 33. Where the Spirit of the Lord—the baptismal endowment—dwells, there men are divinely illuminated, become "Light in the Lord."

Closely allied to the preceding representations is the idea of being anointed. Indeed the name of Christ—the anointed One—would seem to require that His disciples and followers should also bear a name of similar or like import; and as names are expressive of the character of things and of persons, so the name, which they actually do bear—"Christians"—anointed ones—would seem to require, that, in connection with their incorporation into the kingdom of Christ or Baptism, they should receive "an unction from the Holy one"—anointing—christening,—that, being thus divinely "illuminated," they might "know all things." 1 John ii. 20. In the same chapter St. John says: "These things have I written concerning them which seduce you; but the ANOINTING which ye have received of Him abideth in you; and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him." 1 John ii. 27. This anointing—christening—is that blessed "gift of the Holy Ghost," which, according to the assurance of St. Peter, they should receive, who come penitently and in faith to submit to the holy ordinance.

Finally, Christians, being baptized into the name of the Father, and of the Son, and of the Holy Ghost, are brought into the closest and most blessed union with the Triune God; are transferred from a state of nature to a state of grace; and, in consequence of this separation from their old connections, and incorporation into the family of God, they receive a new name, or rather retain the old one with new significance attached to it, and known generally as the Christian name. Doubtless it is this Christian name, with its new and solemn significance, which, as children of God, we are permitted to bear, that is "written in the book of life;" and in reference to which the Lord graciously promises, saying concerning each one of His faithful children individually: "I will not blot out his name out of the Book of Life; but I will confess his name before my Father, and before His angels."

Besides this baptismal name, by which we are known and recognized in the world, and probably also in Heaven, the saints as a mark of special honor, bear likewise the name of the blessed God in their foreheads—especially in the world to come. So the New Testament seer, in describing one of his splendid visions, says: "And I looked, and, lo, a Lamb stood on the mount Sion, and with Him an hundred forty and four thousand, having His Father's name written in their foreheads. These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the first-fruits unto God, and to the Lamb." Rev. xiv. 1-4. Inasmuch as we bear a Christian name with peculiar significance, in consequence of our baptism in the name of the Father, and of the Son, and of the Holy Ghost, may not the name of the Holy One of Israel also be affixed to us in consequence of the blessed relation thus consummated? Enough, that, if we remain true to our high calling of God in Christ, we shall hereafter bear this blessed name. Hear the voice of our triumphant Leader: "Him that overcometh will I make a pillar in the Temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God—the new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name." Rev. iii. 12.

## ART. VI.—GLORY AND HONOR.\*

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THESE words are often used interchangeably; "The paths of glory lead but to the grave:" "The garlands of honor never fade away." Yet the ideas which they embody, though organically connected, are entirely distinct. Both are primary, i. e., the one is not derived from the other. They alike belong to the world of ideas that were never born and can never die. In the firmament of that bright world they shine as stars of the greatest magnitude. They mingle their beams; but the identity of the one is not merged into that of the other. They are in one and the same world; they are in the same nature. Yet they are different and distinct bodies. *All* forms of finite being rest ultimately in the absolute, in God. They have not their existence in themselves; but in Him. They have not their goodness, their excellency, from themselves; but from Him. They have not their end in themselves, but in Him. For His honor and glory they were created. The idea of *glory* is that of excellency, or goodness displayed. "God is love," the absolute goodness. Hence He is the absolute, the highest glory. This implies of course that He is personal, conscious, intelligent; that He *knows* Himself as the infinitely glorious One. He has a nature, a goodness, an essential glory, which is consciously His own, and which He cannot give to another. He is objective to Himself as the absolute Person. The essential *glory* of God, whether as the Almighty, the Omniscient, or Omnipresent, finds the medium of its utterance in the centre of His own self-consciousness. "*I am.*" "*I am that I am.*"

The idea of honor is that of moral character acknowledged and respected. Mere virtue is not yet honor. To become such, it must become known and receive the respect that is due to it. In its ultimate ground, in God, it is the harmony of his

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will with His own nature divinely known and esteemed. It has been conceived therefore that the divine glory and honor are related to each other as God's metaphysical and moral attributes; or as His essential and moral nature. Such distinction of attributes answers to the momenta of the God-consciousness within us. Constituted as we are, religious and moral beings, we cannot conceive of God, except as the Omnipotent, the Omniscient, the Omnipresent, and as the Good, the Truthful, the Holy. Yet these momenta, to authenticate themselves as real, must ground themselves in God as He is related to Himself. All distinctions and relations in the sphere of relative being imply a *relation* in the absolute.' This is none other than the Trinitarian relation as revealed to us in the inspired Scriptures and in the economy of grace. God is Father, Son, and Holy Ghost. He is Tri-personal. The Father is God, the Son is God, the Holy Ghost is God; yet these three persons are the *one* only true God. As His glory is His self-reflected Being, so His honor is His personal *activity* known and esteemed as in *harmony* with His Being. God glorifies Himself in His Only Begotten Son through the Holy Ghost. The Son is the brightness of the Father's glory and express image of His person. Heb. i. 3. Hence the Father looks upon His Son with delight, with complacency, and renders to *Him the Eternal Honor due to His name*. This implies that the will of the Son is in absolute harmony with that of the Father. "Whatsoever the Father doeth, that doeth the Son likewise." "They are in will and essence one," *i. e., one in the Spirit*. So in turn, in the same Spirit of course, the Son, as the personal image and glory of the Father, is eternally active to the honor and praise of His holy name. The Son is the eternal honor of the Father, we say, because He is His personal image and glory. The image of God reflected from a sea of impersonal being might be infinitely resplendent, but it would not be honor. This can only be found in the sphere of personal being: it is personal merit in personal esteem. And the personal esteem must needs be distinct from the personal merit, otherwise it would be mere *self-esteem*.

This is sufficient to show that glory and honor are primarily

distinct. Yet it is obvious that the distinction holds in their essential unity. The one is not without the other. The essential glory of Jehovah, His self-reflected Being, has never been without its self-conscious medium of utterance. The divine personality is as eternal as the divine being. God has not become personal; He has not become Tri-personal. He is so absolutely and eternally. His personality, standing in conscious and intelligent will, has never been inactive. "He who is from everlasting to everlasting," never "slumbereth nor sleepeth." His activity, "ad extra," in creating and preserving the world, grounds itself upon His activity, "ad intra," which is commensurate with His own being. So with the divine glory and honor. Whilst they are distinct, the one is not, and cannot be, without the other. Hence we may with perfect propriety speak of the glory of the divine honor, and of the honor of the divine glory. This is so because in the Absolute the distinction of objective and subjective does not hold. As said, we may conceive that God is objective to Himself. But as objective He is also personal in His only begotten Son. In Him being and personal being are identical. It is irreverent to say that God is either objective or subjective. He is infinitely above all such distinctions as hold in the sphere of relative existence. HE IS THE ABSOLUTE, in whom the objective and subjective have their being and find their ultimate meaning. Here, in the relative form of existence, where everything is finite, the conceptions of glory and honor are more *obviously* distinct. They stand wider apart, and are more distinctly defined. Yet here, too, in all the forms of their manifestation, and in all the stages of their development, they are most intimately related. Whilst they are clearly as distinct as the personal and impersonal, or subjective and objective, they are just as closely and intimately connected. In the order of thought we usually place the objective before the subjective. We conceive that it is broader and deeper. The idea is, that it has a power and glory in itself that might answer the great ends of its being irrespective of man or angel. If it is viewed as a mechanism, it is a great building or temple in which the divine



glory dwells without a worshiper. Or, if it be viewed as an organism, as a birth from the womb of eternity, it is at best but a psychical body without consciousness, or without conscious union with its divine original. But Jehovah's hand never reared such a temple. God never gave birth to such a world. The created universe may indeed be viewed as a temple in which the divine glory dwells. The figure is appropriate and beautiful. But in no sense can it be viewed as the full actualization of its own idea in its exclusively objective form. Such actualization is only possible in its concrete union with the subjective. The personal creature is as old as the impersonal. The bright personal intelligences in heavenly places are as old as those places themselves. This grand and glorious temple has never been without its worshipers. They must be present to behold its glory, to apprehend its mystery, and to echo its praises. Here the sentence has full meaning again; the glory of being is reflected through the medium of conscious intelligence.

If we take the other form of presentation, namely, that the creation is a birth, which is scripturally and literally true, it is obvious at once also, that it can only be apprehended properly in the concrete. The personal and the impersonal must not be viewed as standing out of each other, as *two* concreta; but as in each other as *one* concretum. The whole creation, including countless millions of integral parts, is but one organism. Its life is one, and never loses its identity in the endlessly diversified forms of its development. There are celestial bodies, and bodies terrestrial; and the glory of the celestial is one, and the glory of the terrestrial is another. There are also psychical bodies and spiritual bodies, differing in nature and in kind. But all stand in the same general life.

The objective and subjective, or the impersonal and personal, are related then as body and soul, or as the psychical and pneumatic development, rather of one and the same life. They are entirely distinct, yet the one is not, and cannot be without the other. We say it reverently, God is so intensely personal, that He cannot be the author of a mere objective or impersonal

creation. "Like begeteth like," and a lifeless world cannot be born from the absolute personal life. That which is begotten must be in the image and likeness of Him that begeteth. So it is in fact. The *idea* of the creation is actualized and complete in personality, which is in the image and likeness of God.

The personal and impersonal, "the me and the not me," are then in the strictest sense relative. They are related as the two sides, the internal and external, of one and the same life. The whole cosmical order of created being finds its meaning and the expression of its meaning, in its own personality, and not through the medium of a conscious intelligence that is foreign to itself. All created intelligences, whether angels or men, are in this order; they belong to it, and it belongs to them, as the soul belongs to the body, and as the body belongs to the soul.

Such too, we conceive, is the internal relation of glory and honor. The impersonal creature is glorious just because it is organic, and because its life culminates in personality. Were it a lifeless mass we cannot conceive that it would be good, or that it could reflect the glory either of love, of wisdom, of power, or of truth. The lifeless, the inorganic, is inglorious. It has no glory within, and no loveliness without: it is ghastly and hideous. Impersonal life, too, is in itself meaningless. What though the heavens have been stretched out as a curtain; what though the starry hosts have been brought out in all their numbers; what though our earth be teeming with life; in a word, what though all nature be animate in the form of a great soul body? Without the pneumatic body, without personality, it is mute; it is silent as the grave. It knows not itself, it knows not God. It is; it has a being; but it has no self-reflecting power, hence, in the proper sense, it has no glory.

The glory of the impersonal creature is its organic union with the personal, and through it with God. As the glory of the temple is the indwelling Shekinah, as the glory of the human body is the indwelling rational soul, so the glory of the objective world is the indwelling personal soul. Man, for instance, stands in nature, and nature is in man. He is in it as the soul is in the body, and it is in him as the life of the

(natural) body is taken up in the higher life of the pneumatic body. In virtue of such organic union the objective *has* a glory, even an intrinsic glory. It has truth in it, goodness, love, power, wisdom. There is a real substantial glory of its sun, its moon and stars; a real substantial glory in all its terrestrial bodies as well; though the glory of the celestial is one, and the glory of the terrestrial is another. All these are glorious realities, because they are actualizations in time and space of ideas that are above time and space. The whole impersonal creation is a reality, under this view, a real substantial glory. But this is all true only because it reflects the glory of the absolute Personality through the medium of conscious intelligence. Man is in nature as its inspired prophet. We mean by this that its life, its spirit, is in Him; and through Him its truth is spoken. In virtue of such normal relation nature is an infallible prophecy uttered through man, its divinely constituted medium. It is a divine prophecy, it is Jehovah's word spoken to man, and *through* man, to the praise of His holy name. This is its glory. That the objective glory holds in personality is fully verified by man's fall, and his redemption unto life through Christ. Whatever may be the nature of sin, and however various the views in regard to it among the learned, this is certain, that it is an abnormity, a deformity, and as such it is an inglorious thing. So when it entered the world, the world lost its glory. When man sinned and fell, the whole cosmical order, of which he is the head and crown, fell with him. The very earth was cursed for his sake.

"Earth felt the wound, and Nature from her seat,  
Sighing, through all her works gave signs of woe,  
That all was lost!"

Man's bondage to sin and Satan is the impersonal creature's bondage. His hope of deliverance is its hope, and his actual redemption is also its redemption. "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; Because the creature itself also shall be delivered from

the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Rom. viii. 19-23.

Accordingly we find that human redemption in and through our Lord Jesus Christ, takes the form of a new creation: "Behold I create all things new." The whole redemptive process involves the final consummation of all things. God, in bringing many sons to glory, glorifies Himself in stretching out new heavens, and rolling into being a new earth, for the indwelling of righteousness. It seems to us that the whole creation could not "groan" in consequence of man's sin, if its life were not his life. If it were complete without him, his sin could never have touched it. And again, but for such union, human redemption would not involve the necessity of a *new* heaven and a new earth. But man's fall *was* nature's fall. The loss of his crown was the departure of its glory. And his recovery is its recovery, his recoronation is its glorification, therefore the personal and impersonal, must be in organic unity. But whilst it is the glory of the objective that it is thus internally and vitally united with the subjective, it is true also that it is an honor to the subjective to be thus related to the objective.

The glory of personal or moral being takes the form of honor. From the moral stand-point, we are aware, honor is something that must be regarded as acquired. It involves the idea of habitual goodness; honesty, integrity, virtue; in a word, character. Yet there is an hereditary honor. It is more honorable to be born a free man, than a slave. It is more honorable, in itself considered, to be a child of a good man, than of a knave; albeit the son of the good man may become a knave, and the son of the knave may become a noble, good man. The highest hereditary honor is to be born of God, in His image and likeness; to be cradled in the royal palace in which dwells the King immortal and full of glory; to stand near Jehovah's throne; to walk with Him in the same garden;

to eat with Him in the same banqueting-house of love; to talk with Him face to face, and to behold His glory as it is in the great temple of the universe. Such was the honor of man. Yea more, he had the high honor of an angelic welcome: for we are told that when our creation was completed in the image of the Creator, "the sons of God (the older members of His family) clapped their hands and shouted together for joy." To be in the image of God! To stand as the conscious centre of the creation! To be nature's prophet, priest, and king! To be person (personare, to sound through)! To be nature's voice of praise! To be nature's *glory* in the form of bright, clear, personal intelligence! To have a divine life—to have a heart glowing with divine love—a mind radiant with heavenly light—a soul clothed in the divine righteousness and holiness! What creature can have a more dazzling crown of honor placed upon his head than this? Thus man was crowned on the very day of his birth. Himself the crown of nature, yet crowned as God's vicegerent on the earth, and robed as God's prophet and priest. This honor he inherited. It was his simply in virtue of his royal birth. There is then an honor of personal being: it is a high honor to be man. Yet it is left to his own free choice whether he will accept this royal birth-right or not. He is born in a state of freedom, as well as honor. God will not *force* him to wear this crown. He will not force him to be good, or to stand in the good. This would be alike contrary to the idea of humanity, of freedom and of honor. The personal honor must needs be free. It stands in freedom. In this soil alone, it can grow and blossom, and bring forth its fruit. The life of the personal creature must develop freely. A normal development implies, of course, a normal principle. To do good, man must *be* good. The development of his life in the form of righteousness and holiness, implies a continuous choice of the good—the good as such; the absolute, "the highest good;" "the relative good;" the good in which he was born. This choice then becomes habitual, and forms character. In this view, man's rich inheritance, in virtue of his royal birth, is also an acquirement: and thus, even the

divinely bequeathed honor is chosen. This is *moral* honor. To stand voluntarily in the good, to live in it, is to grow in it. It is to become habitually good. It is to be in conscious union and communion with the good. To stand in this communion voluntarily, is to stand in honor. To stand high in this communion, is to stand high in honor. To stand highest in it, is to stand highest in honor. By this, is meant, that the measure of moral goodness is the measure of honor.

Man was created good, we are told. He was born in the communion of the good; he was heir to its crown. And, as said, we can hardly conceive that a brighter and more glorious crown could adorn the head of any creature. But, although he stood high in the scale of being, he was destined to rise higher and still higher. We know what he was; he was good; he stood in honor. But what was germinally and prophetically embodied in his personal and moral being; the degree of honor and glory to which it was possible for him to attain, we can only know in part.

This is certain that he was to actualize fully his own idea. We do not mean the subjective idea that may have been entertained, in regard to himself, in his own mind; but the idea of humanity as such; the idea of a psychico-pneumatic life revealing alike the glories of the natural and the spiritual. He stands in the natural and in the spiritual, and doubtless it was designed that in his personality, the natural body should become a spiritual body; i. e.; that he should be glorified.

This idea too, it must be remembered, is general. The first man, the Adam, made in the divine image and likeness, is the generic head and representative of the race. The normal development of human life must then take the form of a *mystical* body, which has many members, but One common head. That the life of such mystical body could reach its final culmination except in a hypostatical union with the Son of God, the second person of the adorable Trinity, we cannot conceive. It can only culminate in the ideal of sonship. Whether this would have been realized in the individual person of Adam, in case he had not sinned, or in some one of his descendants, especially prepared for such honor by the overshadowing of the Holy Ghost,

as was the Virgin Mary, we cannot ascertain. But the necessity of such hypostatical union, or incarnation, for the perfecting of humanity in glory and honor, we cannot help but acknowledge.

The common view that the Son of God became incarnate *merely* to save men from sin and suffering, rests on the assumption that He is merely Redeemer, and not also the organic head of humanity, in and through which it reaches its final consummation in glory and immortality. On this assumption sin, that most inglorious and shameful thing, the creation's blot and nature's blush, has been a great advantage to our race, in that it moved the Son of God to empty Himself of the divine glory and to take upon Him the form of a servant. According to this view darkness is necessary to light, falseness is necessary to truth, the inglorious must precede glory, dishonor must precede honor. If this view be correct, then let sin abound, that grace may much more abound. Let crime be committed that pardon may be given. Let the darkness of sin and hell become more intense that it may be followed by a clearer light of holiness and a brighter heaven. No, the assumption is false. Sin "which is a reproach," is not essential to the development of human life. The fountain of human life need not be poisoned that it may be purified. The temple of humanity need not be razed to the ground that it may be rebuilt. The glory of the creation need not depart that it may again return. Man need not lose the honor of his manhood, by choosing death, that life may be set before him. All that humanity is in virtue of the incarnation of the Son of God, and all that it can become in virtue of its mystical union with Him, it would have been, and could have become, without involving itself in the shame, the guilt, and the misery of sin. No thanks to Adam and Eve for eating of the forbidden fruit. No thanks to Satan for tempting them. No honor is due to our first parents for the sin which we have inherited from them, and for the bonds of iniquity by which their posterity have been held to the service of the prince of darkness. Sin is a dishonor "per se," and sullies the glory of every thing with which it comes in contact. Was there a necessity for it



in the human constitution? This could not be; for the very idea of such necessity is forbidden by the freedom of the human will. Was there even a necessity in the nature of things for man's sin and fall; that the Son of God might have the opportunity of glorifying Himself as the Redeemer of our world? If so, then there was a necessity also for the sin of the fallen angels;—a necessity that the fallen angelic hierarch, the prince of darkness, should establish his empire in our world;—that the kingdoms of this world should become his kingdom; that all the children of men should become his children. In the devil and his angels we know there is no good. In the activity of his will there is no good. His works are all evil. His kingdom is the kingdom of wickedness and darkness. Hence it has no glory, and no honor. It is the *ingloriousness* and the dishonourableness, the "*Unherlichkeit*," and the "*Unehrlichkeit*." We ask again, can this awful abnormality be in any sense necessary to the glory of God or the glorification of the creature? With the holy horror of the inspired Apostle we exclaim: "God forbid."

But it may be asked: "Did not the sin and fall of man at least afford to the Son of God an opportunity to show forth His glory as Redeemer, and to place crowns of victory upon the heads of the redeemed?" We reply that, as it is "in and for, and through Him all things consist," no opportunity of any kind could be offered to Him from without. Such conception is at best only an "*anthropomorphism*," which ignores the divine attributes of the Redeemer, and represents Him as under the control of circumstances. Such view is at once a dishonor to our Blessed Lord, as are all other views which represent the relation between Him and the creature as an external relation. But our question, solemn and serious as it is, calls for something more than a mere negative answer. It calls for the statement of the truth in full, round and positive form. We reply then that the Son of God is not the Second Adam because He is Redeemer; but He is Redeemer, the Saviour of men, because He is the Second Adam; i. e., because He is the normal generic head of humanity.

To illustrate our view we shall state it, if possible, in a clear-

er, or at least, in a more familiar form. Christ as the Second Adam, is the only mediator between God and men : " But one Mediator—the *man* Christ Jesus." Now we repeat ; Christ is not Mediator, because He is Redeemer ; but, since we have sinned and fallen, He is our Redeemer, because He is Mediator. Christ could not have done for our fallen world what He has done, if He had not been what He is, viz. : The God-man. From His person we say the *work* of redemption derives all its value and all its glory. And to His Person is due all the honor and praise of our salvation. The idea of a Redeemer is entirely relative in the sense that it refers to sin, for which there was no necessity whatever. Let us be true to this idea, and we cannot err in regard to the immediate point before us. It is certainly the clear postulate of redemption that man is not merely to be brought back to the state in which he was when he fell, but in addition, he is to be exalted to the high degree of glory and honor to which he might have attained if he had chosen and continued in the good instead of the evil. If the redemptive process through Christ come short of this it is incomplete ; it does not come up to the measure of its own idea ; and if it be carried beyond this, it is forced *beyond* its own proper conception. And on the contrary if the redemptive process terminates in the highest glory and honor, to which it is possible for man to attain, then the normal development of humanity (which would have rendered redemption unnecessary) must needs have reached the same degree of glory and honor. *All* that was lost by the sin and fall of the first Adam, whether in the form of inherited honor and glory in Paradise, or in the form of promise of infinitely higher glory and honor in heaven, we have in Christ the second Adam in virtue of His hypostatical union with humanity, and in virtue of our life union with Him. In Him, and in Him alone, the idea of humanity comes to its full actualization : " We are complete in Him." He is the fountain of all life, natural and spiritual. So also He is the glory of all normal life, both of the impersonal and personal creature. " In Him was *life* ; and the life was the light of men." " I am the resurrection and the life." John i. 4 ; xi. 25.

"When Christ, our life, shall appear, then shall ye also appear with Him in glory." Col. iii. 4.

The true idea of humanity, we repeat, holds in sonship; and under this view also it can only come to its full actualization in God's Only Begotten Son. "Beloved, now are we the Sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." I John iii. 2. His glory, "the glory of the only begotten of the Father," revealed in humanity is its true glory, and taken up as the contents of the human reason and will, it is the true honor.

Under this view the true idea of human glory and honor is as broad and deep as humanity itself. Humanity, as we know, is a concrete generality. It includes in its organism every nation, tribe, and individual of the human family. All stand in its general life, whilst at the same time its general life is actualized in the national and individual life. The life of the race is the life of the individual, and the life of the individual is the life of the race. No man liveth to himself. No family, or nation, liveth to itself. God hath included all in one life. This is a great mystery, and challenges our most profound and serious regard. There is a glory in this general mystery of human being which it is a high honor of itself for the individual to apprehend.

By such apprehension the macrocosmic glory and honor becomes the glory and honor of the individual. As the general life is his life individualized, so the macrocosmic glory is the glory and honor of the single person. "The great world, honor is my honor," says the individual, and "all individual honor is my honor," says the parental world-voice. "All persons are my children," saith the world, "therefore their goodness is my glory, their honor is my honor." So also with the family, or nation (which is only the amplification of the family); standing consciously in the general world life, it is its glory to unfold that life normally in its own constitution, and to acknowledge its filial relation to its time-honored parent.

The normality of human life, however, as we have seen is in

its theanthropic head ; in the Son of God who is the world's proper life. The all comprehensive world constitution is grounded in Him. He, "to whom is given all power in heaven and upon the earth," "hath ordained the powers that be." For this obvious reason "righteousness," the normal development of human life, "exalteth a nation," which means that it elevates it, in the scale of essential and moral being, to the degree of glory and honor that answers to its own intrinsic excellency.

Hence too the sacredness of honor, whether of the nation or of the individual person. It is something vastly more than a mere earthly interest. It is worth more than wealth, even more than life itself. A nation of true honor will consequently sacrifice every other interest before it will give up this sacred deposit. It may give up its territory, its cities, and its citizens ; but it will not yield its "sacred honor." This is older and more sacred than the present rulers of the nation, older than the masses of the people, included within its geographical limits. It is more sacred than the soil ; it is more sacred than the royal palace, or even the regal throne. It is the glory of the nation's history, which has its divine element as well as human, a history which has the Lord of nations as its Alpha and Omega. The nation's honor, in this view, is not merely the due estimate in which its character is held by surrounding nations, or the world, it is the esteem also in which the national character is held by the divine mind itself.

The honor which nations or men receive from one another is only true and real as far as it mirrors the honor of God. "How can ye believe," said Christ to the Jews, "which receive honor from one another, and seek not the honor that cometh from God?"

This is something vastly different from mere human applause ; something vastly more real and solid than mere fame. The voice of the multitude may applaud a statesman or a hero, who has real moral worth, but notwithstanding in living sympathy with the good themselves ; having no appreciation of morality as such, their shouts of praise are mere empty sounds. Still more irrational are the shouts of praise raised to men who are really without solid character.

The first is not real honor, because its ideal is not reflected from the public mind. And the second is not honor, because both its essential factors are wanting, viz.: the personal merit, and its proper appreciation. "A Nero may be deified, but he stands without honor still. The voice of a mob shouting, 'great is Diana,' has no power to invest its idol with greatness and glory." [Dr. Nevin.] No man or nation can stand in real honor that is not in communion with the good.

We are aware that the questions may here be asked: Is there no merit at all, no glory, no honor, in the development of the world's life, except so far as it is taken up in the higher life of the new creation in Christ Jesus? Admitting as we do that there is a distinction between Sacred History and Profane, was there no glory at all reflected anciently from the vast sea of human life, beyond the narrow limits of the Jewish nation?

Does the history of the world, as distinguished from that of the Christian Church furnish no examples of real worth? Is the scroll of the world's fame, on which are written the distinguished and illustrious names of monarchs and kings, of statesmen and noblemen, of philosophers and poets, of painters and sculptors, of patriots and heroes, not to be unfolded at all, and these names read? Is there no real excellency and consequently glory in the world of literature outside the comparatively narrow limits of Christendom? Is there no real honor of philosophy, of oratory, and poetry? Are all the tokens of honor that nations and men give to, and receive from one another, mere meaningless conventionalities or empty signs? Have all youthful aspirations and toil to gain the highest honors in colleges, and in other departments of human activity, been a mere grasping for a bubble?

To these questions there is but one answer, and it may be that this answer can be most satisfactorily given by prefacing it with still another question: Is there any glory reflected from the personal being of the fallen angels who are entirely beyond the reach of redeeming mercy? Do they receive honors from one another? Why not? Just because there is no divine factor or element in the history of their lives. The divine

within them has entirely died out; and hence they are right down devils for ever and ever, given over to the blackness of darkness. Not so with the human world. Though fallen and totally depraved, it is not so INTENSELY depraved as to be beyond the possibility of redemption. The whole world is the object of God's love in and through His only begotten Son. (John iii. 16.) And for this reason, and this alone, all history, both sacred and profane, has in it a divine element, or factor rather, as well as human.

It is quite convenient to say that the preparation for the actual coming into the flesh of the Son of God was positive and negative; the first actualized in the Jewish nation, and the second in the Pagan nations. But every faithful student of history can clearly see that the divine in the human was also positively at work amongst the Gentiles in all ages. It is owing to this fact that the Messiah is "the desire of all nations." There is such a thing as "prevenient grace" given to the whole world as well as to individuals to prepare them to open the doors of their hearts for the incoming of the Saviour.

It is just in the form of such grace that we have presented to our view whatever is lovely and of good report among the heathen. The glorious and the honorable, even among them, does not come from the abnormality of the human; but always from the divine in the human. Poetry, for example, so full of charms, and sparkling with so many beautiful gems, is divine. The poet is born a poet, and poetry itself is the product of poetic inspiration. I know you may quickly ask; but what if the poet be a bad man? I reply: the greater the shame for him personally; *but the POETRY is divine*. It has in it a divine excellency; it reflects the divine glory. There is real honor in being a poet, and in living poetry. So with philosophy. I do not mean a "philosophy so called," or a false philosophy; but that innate love of wisdom which ever seeks the truth for its own sake, and lives in it as in its own proper element. Such love can only be kindled by a spark from the burning throne of Jehovah, and can never be satisfied till it has reached the ultimate ground of all things. Here also there is excellency, and an object of

honorable pursuit. It is a high honor to be a great philosopher ; just because the philosophic talent, the gift, the spirit, the truth, and the end are all divine. They are prophetic scintillations from the bright throne of heavenly wisdom, foretelling with unerring certainty that there is a world of ideas and realities of which our outward and visible world is but the diagram, and that these ideas can only come to their complete actualization, in time, in the person of Him who is the absolute wisdom.

The same is true also in regard to law ; the ideas of justice, of right, of property. These ideas are the seeds of divine truth planted deep in the soil of human nature, and have in all ages been watered with the dews of the Divine Spirit, that they might germinate and grow. The Great Husbandman whose purpose it was, in the fullness of time, to plant in this soil the absolute seminal, that its nature might become entirely regenerated, and finally glorified, would first prepare that soil by the mellowing influence of His providence, and by planting into it prophetic truths, which should turn all hearts and minds to their own actual fulfillment. Hence we find that it was just in those nations where these ideas and truths were most fully cultivated, that the Gospel was first preached, and the Christian Church first established. But for the deep philosophical spirit and general culture of the Greek nation we cannot well conceive that they should have enjoyed the honorable distinction of being the first bearers of the Christian life, and that the New Testament should first have been written in their language. But for the development of the idea of law amongst the Romans they could never have become the great disciplinary power by which the rude masses of their widely extended Empire, and the still ruder tribes of the North were brought into subjection to the mild authority of the Prince of peace.

These examples are sufficient to show that just in proportion as the divine factor of the world's history is in the ascendant, and rules, in that proportion it has in it an excellency and a glory. So too with nations and individuals. It is from the divine in the national history that it derives all its glory and all its honor. That nation in whose history this factor is entirely



wanting, or in which God is in no sense present, (if national existence is possible in such a case) is a nation "whose glory has departed." And to speak of national honor in such a case would be the same as to speak of a positive negative. It would be a right down contradiction.

As to the individual who is given over to a state of obduracy, or from whom God has entirely withdrawn His presence, we feel that within us which forbids at once all personal esteem. We cannot really honor the bad man. The more talented, the more educated, the greater his social advantages, the deeper he sinks into dishonor, the less esteem we have for him, just because we are conscious that he has desecrated his divinely given powers. His sin is the fly in the alabaster box of ointment which destroys its whole value. There is no need at all that we adduce examples from history to prove the correctness of our assertion. We need not single out men whose sun has set behind a cloud never to rise again. History itself is the continuous fulfilment of the awful prediction: "The name of the wicked shall rot." Rules generally have exceptions; but this rule has no exceptions whatever. "*A bad tree cannot bring forth good fruit.*" On the contrary it is just as certain that goodness brings with it glory and honor; and it may be inferred from what has been already said, that the highest honor that can be obtained in the present life is Christianity. We have conceded that there is a certain degree of goodness in the general human culture that prepares the way for Christianity; but when education takes the form of opposition to the supernatural revelation in Christ, when "philosophy slightly sipped," leads away from the fountain of wisdom, the essential elements of glory and honor are wanting. Who does not feel, for instance, that an avowed infidel college or university, however able its faculty, and numerous its students, is a dishonor to a Christian land? The rewards of merit, or tokens of honor in such institutions, it seems to me, are only red ribbons tied on the necks of goats as certain marks that they are the worst of their own kind. So a college without the positive element of Christianity, though not avowedly op-

posed, is really without character. This is unfortunately the case with too many institutions in our own country. The public mind in regard to them, though it may patronize and countenance, does not mirror the smile of heaven. And consequently such college does not stand in real honor. God does not smile upon a college in which His only begotten Son is not the principal teacher, and over which He does not preside. Permit me to congratulate you, young gentlemen, that you are connected with a college which stands in the very bosom of the Church, where you behold the brightest glory of God in the person of His Son; where the heavenly powers are let down, and where you may stand consciously in the communion of the good. In this communion all things are yours. The rich treasures of knowledge of all past ages, consecrated and sanctified, are yours by inheritance. Yours is the honor and dignity of the Christian name, which alone can give real worth to intellectual endowments and to educational attainments. The way to honor is not, as has often been described, the rugged steep or the intricate path; it is not self-culture or self-improvement; it is the way to the baptismal font, the way of regeneration and life in Christ Jesus. In Him is all divine and all created excellency, the brightest glory, and in Him alone we can consequently attain to the true honor. It is gained only, we say, by fresh baptisms in His name. It has been said that a man's ideas are as dear to him, as children to a parent; let them be brought every one of them then, as fast as they come to the light of day, to the baptismal font and be baptized in the name of the Father, the Son, and the Holy Ghost. Here you are trained to think; but if your thoughts are not in the communion of the good, what honor can they be to you? But in said communion, where they all glow with heavenly light and love they will be the bright ornaments of your lives, and will place your names far above the Cæsars, or kings of the earth. They will associate your names, in case you continue in the good till you reach the "status confirmationis," with those of the holy patriarchs and prophets, apos-

tles and martyrs, and the saints of all ages, and will cause you to shine as stars for ever and ever in the firmament of glory.

This way to honor is open to all men; to the husbandman, the mechanic, the merchant; but it appears to me that those engaged in intellectual pursuits have peculiar advantages. Their golden moments rightly improved will be as the brightest gems in that crown of honor that fadeth not away.

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ART. VII.—THE MIRACLE OF PENTECOST IN RELATION TO  
THE CONSTITUTION OF THE CHURCH.

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BY REV. WM. RUPP, A. M.

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THE Day of Pentecost, ten days after our Lord's ascension into heaven, was the birth-day of the Christian Church. The birth or institution of the church, however, was not a sudden, abrupt, magical event. The church was not suddenly shot from heaven on the Day of Pentecost, without previous preparation or warning, like a thunderbolt from a cloudless sky. As all God's works, both in nature and grace, are mediated by a series of preceding causes and conditions, so also was the beginning of the church.

"*Essentially*," says Martensen, "the church was founded by Christ during the period of His earthly existence, but *actually* it was founded by the outpouring of the Holy Ghost on the Day of Pentecost." The outward material and human elements of its constitution were collected and prepared by the personal ministry of the Lord Himself. To this ministry belonged the making of disciples, the calling of the Apostles, the appointment of the sacraments, and the giving of commandments and precepts for the government of believers. The Lord Himself in His preaching announced the presence of the kingdom of God, the living principle of which kingdom He was Himself; He called around Himself a number of disciples from among the lost sheep of the house of Israel; He selected twelve men whom

He called Apostles; these He carefully instructed during a period of nearly three years, and then gave them authority to preach the Gospel, administer the sacraments and bear rule in His kingdom; He appointed the sacrament of baptism for the making or initiation of disciples (*μαθητεύσας—βαπτίζοντες*), and the Holy Eucharist, the sacrament of His own body and blood, for their spiritual nourishment and growth in grace; He taught His disciples to pray; and in the way of precept and example He furnished them with rules for their future conduct and life. Thus the outward *body* or visible *form* of the church was prepared and fashioned by the personal ministry of Christ Himself previously to the Day of Pentecost.

We may compare this preparation of the body of the church to the formation of the body of Adam of the dust of the earth. But that body thus formed was not yet a living man. It could become such only by the inspiration of the breath of life. Only when the Almighty breathed into his nostrils the breath of life did man become a living soul. So the body of the church, as prepared or formed previously to the Day of Pentecost, was not yet actually the church. It was still waiting for the inspiration of the Holy Ghost in order to become such. This accounts for the quiet inactivity and silent waiting of the Apostles during the ten days intervening between the Lord's ascension and the advent of the Holy Ghost. Although they had already received the Spirit in a measure, as the earnest and pledge of their future possession of Him in plenitude (John xx. 22), yet they did not at once enter upon the exercise of their ministry. They did not preach, they did not administer the sacraments, they did not engage in any active work for the extension of the kingdom of their Lord; but avoiding as much as possible all contact with the outside world, they remained quietly at Jerusalem waiting for the promise of the Father, which they had heard of their ascended Lord (Acts i. 4).

And now, when the appointed hour has arrived, on the festival of the giving of the Law and of the first-fruits of the harvest, this promise is fulfilled by the coming of the Holy Ghost. "And when the Day of Pentecost was fully come," we are told

by St. Luke, the inspired historian of the planting of the Church, "they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

This miracle of Pentecost was for the person of the Holy Ghost, what the incarnation was for the person of the Logos—an entrance into and permanent conjunction with human nature. As the incarnate Logos can never become excarnate again, so neither can the Holy Ghost, having once come into humanity, forsake it again and leave it as it was before. (Compare Martensen's *Dogmatics*, § 185). It was not, however, into humanity at large, or into the world as such, that the Holy Ghost came on the Day of Pentecost; but into that body which was previously prepared for Him—the Church, in and through which He may act upon the world, convincing it of sin, of righteousness and of judgment. The *disciples*, the body of the Church, "were all filled with the Holy Ghost and began to speak with other tongues." Thus, we may say, the advent of the Holy Ghost in the plenitude of His being on the Day of Pentecost, was for the constitution of the Church what the inspiration of the breath of life was in the beginning of the creation for the constitution of humanity. The Spirit was infused into the previously formed body of the Church and became its living, animating soul. And so this body now became a *living* body, something at once different from what it was before; a living body, pervaded and filled in all its members and joints with a supernatural, divine life; a body capable of appropriating and assimilating foreign material and converting it into its own substance by communicating to it its own qualities and attributes.

Evidences of the new spiritual creation that was now fully accomplished at once began to show themselves. The disciples were at once new men; no longer timid and fearful as before,

no longer feeling themselves deserted as sheep without a shepherd ; but courageous and strong, and bold to bear witness unto their glorified Lord, and to speak in His name in presence of all Jerusalem. The Apostles spoke with new tongues, so that all the strangers in Jerusalem heard them, in their own tongues in which they were born, declare the wonderful works of God—an evidence of the presence of a new spiritual and mental life, and a proof that the effect of sin upon human speech had been for the time, and in *principle* for *all* time, overcome. They now commenced to preach the Gospel and to administer the sacraments ; and there were added to the church on that very day, through the sacrament of Holy Baptism, three thousand souls—the first-fruits of the harvest of the Gospel.

If the Apostles had undertaken to administer the sacrament of baptism before Pentecost, we might be justified in assuming it to have been merely a dead form, an empty ceremony, as it is by some supposed to be even now ; but after they themselves were fully endowed with the Holy Ghost, and so properly qualified for remitting and retaining sins, that which before was a lifeless form became replete with spirit and life. Baptism became the medium for the communication to others of the gift of the Holy Ghost, according to Acts ii. 38, and of a new and spiritual life by the Holy Ghost ; in other words, it became the sacrament or laver of regeneration. So with all other ordinances and activities of the church, like preaching, prayer or worship, the celebration of the Holy Eucharist, the exercise of discipline or of the power of the keys—all became energized with spirit and life ; all came to be sacramental forces, living forms enshrining the powers of the supernatural world or new creation, and so efficacious means of grace for the salvation of men.

Thus we see that what makes the church to be a living organism or body is the permanent indwelling of the Holy Spirit. And yet the church is not the body of the Spirit, but the body of Christ. The Spirit dwelling in the church and making it to be what it is, is not the Holy Spirit as such, not the Spirit simply considered as to His own separate personality ; but on the

contrary, He is in a profound sense the Spirit of Christ. As Christ and the Holy Ghost are not sundered in the being of the Trinity, so neither are they sundered in the being of the Church. The Holy Ghost is not in the Church as the representative of Christ absent in heaven; on the contrary "He constitutes the *form of Christ's* presence and activity in the Church, and the *medium* by which He (Christ) communicates Himself to His people." (Mystical Presence, page 226). Hence Christ, in that parting discourse, delivered to His disciples just before the commencement of His suffering and recorded by St. John (Chap. xiv.—xvi), identifies the presence of the Holy Ghost with the presence of Himself in His disciples. In view of His impending departure He says to the disciples: "I will pray the Father, and He shall give you another Comforter, that He may abide with you forever, even the Spirit of truth; whom the world can not receive, because it seeth Him not, neither knoweth Him; but ye know Him; for He dwelleth with you, and shall be in you. *I will not leave you comfortless: I will come unto you.*" According to this, the subsequent coming of the Comforter is at the same time a coming of Christ Himself; and the promise that the Comforter shall abide forever, is only another form of the later promise connected with the Apostolic commission: "Lo, I am with you always, even unto the end of the world." The Spirit comes not of Himself, but He is sent by the Father and the Son; as in the being of the Trinity He proceeds from the Father and the Son (*filioque*). Hence also His coming is dependent upon the glorification of the Son. Christ Himself must go away, must be glorified at the right hand of the Father in the heavens, in order that the Comforter may come. "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." See also John vii. 39.

That coming of the Holy Ghost after Christ's ascension, corresponding to these promises given to the disciples before, accordingly involves a spiritual and yet most real coming or return of Christ Himself. The Spirit comes, and can come, only in union with Christ's glorified mediatorial life. And that



glorified life of the perfected Redeemer, in union with which the Spirit comes, He now causes to become the life of the church. The life which the Spirit infuses into the Church is not His own; and the grace with which He fills the Church is not His own; on the contrary it is the life and grace of Christ that the Spirit brings and diffuses in the Church. This is just what we must suppose our Lord to mean when He says of the Spirit: "He shall not speak of Himself; but whatsoever He shall hear, that shall He speak. . . . *He shall glorify me: for He shall receive of mine, and shall show it unto you.*" The fountain of life and light is every where in Scripture said to be in Christ. "To Him the Father gave to have life in Himself." And He claims Himself to be the life: I am the way, the truth and the life: I am the resurrection and the life: I am the bread of life, which came down from heaven. Nowhere is the Holy Ghost said to be the truth or the life. He is related to the truth that is in Christ as the medium by which only men can apprehend and appropriate it. His work consists in opening and illuminating the spiritual eye of the soul, so as to enable it to take in and receive the light that beams from Christ, the *Sun of Righteousness*—the brightness of the Father's glory and the express image of His person. In the same way He is related to the life which is in Christ. In the Nicene creed the Spirit is called *Giver* of life; but the life which He gives is that of the glorified Mediator. "He shall take of mine, and shall show it unto you."

Through the Spirit, accordingly, the Church is filled with the very life of Christ Himself. Through the Spirit the life of Christ becomes the substance of the Church. Thus the Church is the body of Christ, the fullness of Him that filleth all in all. Hence the Apostle could, in 1 Cor. xii. 12, identify the Church and Christ without any qualification. To illustrate the variety of the gifts of the Spirit in the Church he compares the diversity of members and functions in the human body, saying that, "as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ," meaning by Christ, of course, the Church, which he

elsewhere calls the body of Christ. Dr. Kling in his commentary on this Epistle says on the phrase, "*so also is Christ*"—"not Christ in His distinctive personality, but as including the Church in Himself as His living organism. As Augustine says, *totus Christus caput et corpus est.*" Through the coming of the Holy Ghost on the Day of Pentecost, in union with Christ's mediatorial life, and taking up His abode in the Church, the Church became the living body or organism of Christ, energized in all its members, organs and functions by His divine-human life, and thus qualified to be the medium for carrying forward the power of His salvation and making effectual His grace among men to the end of time.

It is the Spirit, therefore, dwelling in the Church as the Spirit of Christ, that makes the *sacraments* of the Church to be life-giving, saving ordinances, channels for conveying the life and grace of Christ over from Him to the members of His mystical body. No one would probably deny the validity of this proposition in reference to the Sacrament of Baptism, however some may deny it in reference to the Sacrament of the Lord's Supper. The Sacrament of Baptism is the washing away of sin (Acts xxii. 16), and the washing or laver (*λουτρόν*) of regeneration (Tit. iii. 5). But how? According to 1 John i. 7, it is the blood of Jesus Christ that cleanseth from all sin. But no one, whether Romanist or Protestant, supposes therefore that the water of baptism is changed into the substance of Christ's blood, or that the substance of Christ's blood is locally in, with and under the baptismal water. No one imagines that the earthly element of water has communicated to it, either by the word of God or in any other way, the power of washing away sin, or of generating a new spiritual or divine life in the soul. The Holy Ghost is the agent or efficient cause in the work of man's regeneration. "Except a man be born again of water and the *Spirit*, he cannot enter into the kingdom of God." "By one *Spirit* are we all baptized into one body." The sacrament, indeed, is a mystery. We cannot explain how the two sides thereof, the visible and the invisible, the sign and the thing signified, the element of water

and the blood of Christ are conjoined so 'as to make the former the seal truly of the latter. All we can say is that the Holy Spirit is the bond between the soul-cleansing and soul-renewing efficacy of Christ's blood on the one side, and the outward visible element of the Sacrament on the other. The *Spirit* is, therefore, the giver of life in the sacramental transaction; while the life which He gives is that of Christ Himself, from which the atoning or saving efficacy of His blood cannot be separated. And this is regeneration: to be made partaker of the glorified life of Christ; or to be ingrafted into Christ and made partaker of all His righteousness, which according to the *Westminster Confession*, is accomplished through the Sacrament of Holy Baptism. We may say accordingly that as the Spirit makes the Church a living body, so also He makes Baptism a living, or life-giving ordinance: and that He does the latter *because* He does the former. The body is alive first, then its organs.

But now, if Christ be present, and if His life and righteousness be communicated in Baptism through the medium of the Spirit, how is He present, and how are His body and blood, or the efficacy of His body and blood communicated in the *Holy Supper*? Is Christ's presence here independent of the Holy Ghost? Is He present directly, immediately, substantially? Or is not rather His presence in this sacrament also mediated by the Holy Ghost? According to St. Paul the cup of blessing which we bless is the communion of the blood of Christ, and the bread which we break the communion of His body. How do bread and wine become the communion of the body and blood of Christ? From the analogy of the other sacrament we should infer that the communion here also is mediated by the Holy Ghost. The inference we think too is in accordance with what our Lord Himself says, John vi. 63, "It is the Spirit that quickeneth; the flesh profiteth nothing." This declaration must, of course, not be regarded as a retraction of all that the Lord had said before concerning the necessity of eating His flesh and drinking His blood, but rather as an explanation of the *manner* of eating. When He spoke of giving His flesh to eat and His blood to drink, the Jews under-

stood Him to speak of an "oral manducation," of His material flesh and blood; and in opposition to that notion now He says, "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are *spirit*, and they are *life*." We conceive, therefore, that the body and blood of Christ, or the *efficacy* of the body and blood of Christ, or the *life* of Christ, which terms amount here to the same thing, are in the Holy Supper communicated to the believing recipient through the mediation of the Holy Ghost. In this sacrament, accordingly, neither the Holy Ghost is present alone, nor Christ alone; on the contrary Christ is present in the Holy Ghost, and the Holy Ghost is present in union with Christ's life.

This is manifestly the doctrine of the Heidelberg Catechism concerning the Lord's Supper. For (Ques. 76) to eat the crucified body and drink the shed blood of Christ is said to be, "Not only to embrace with a believing heart all the sufferings and death of Christ, and thereby to obtain the forgiveness of sins and life eternal; *but moreover also, to be so united more and more to His sacred body by the Holy Ghost, who dwells both in Christ and in us, that although He is in heaven, and we on the earth, we are nevertheless flesh of His flesh and bone of His bones,*" &c. And in perfect harmony with this is the first collect in the consecratory prayer in our Order of Worship: "Almighty God, our heavenly Father, send down, we beseech Thee, the powerful benediction of Thy Holy Spirit upon these elements of bread and wine, that being set apart now from a common to a sacred and mystical use, they may exhibit and represent to us with true effect the body and blood of Thy Son, Jesus Christ; so that in the use of them we may be made, *through the power of the Holy Ghost*, to partake really and truly of His blessed life, whereby only we can be saved from death, and raised to immortality at the last day." To this doctrine of the Catechism and Liturgy it is objected sometimes that Paul says, the *bread*, not the Holy Spirit, communicates the body of Christ, or is the communion of the body of Christ, and that the *cup*, not the Holy Spirit commu-

nicates the blood of Christ, or is the communion of the blood of Christ. But to this objection it is sufficient to answer that Paul, in the passage referred to, mentions only the *fact* of a union between the bread and the body, and the cup and the blood of Christ, but does not determine the character or manner of this union. *How* is the bread the communion of the body, and the cup the communion of the blood of Christ? By the mediation of the Holy Ghost, we answer; and for this we have the authority of the early Church, whose faith in regard to this matter is expressed in her liturgies. Thus the consecratory prayer contained in the Apostolic Constitutions (from the latter part of the fourth, or beginning of the fifth century, but exhibiting the faith and practice of the Church as they stood before) is almost identical with that of our Order of Worship. That part of it relating to the subject now under consideration is as follows: "And we beseech Thee to look propitiously upon these gifts (bread and wine) here set before Thee, our God, who hast need of nothing, and to accept them favorably to the honor of Thy Christ, and to send Thy Holy Spirit upon this sacrifice, who is the witness of the suffering of our Lord Jesus, that He may make this bread the body of Thy Christ, and this cup the blood of Thy Christ; that they who partake of it may be confirmed in godliness, and obtain remission of sins, may be delivered from the devil and his impostures, may be filled with the Holy Ghost," &c. So also it is in the liturgy of St. Chrysostom: "We offer unto Thee this rational and unbloody service, beseeching Thee to send Thy Holy Spirit upon us and these gifts; make the bread the precious body of Thy Christ, and that which is in the cup the precious blood of Thy Christ; transmuting them by Thy Holy Spirit," &c. (Bingham's Antiquities, pages 764, 775). Bingham, who is certainly a competent witness in the case, says: "The form of consecration anciently was never a bare repetition of the words, *Hoc est corpus meum*; but always a repetition of the history of the institution, together with prayers to God, that He would send His Holy Spirit upon the gifts, and make them become the body and blood of Christ; not by altering their nature and substance, but

their qualities and powers, and exalting them from simple elements of bread and wine to become types and symbols of Christ's flesh and blood, and efficacious instruments of conveying to worthy receivers all the benefits of His death and passion." Antiquities, p. 773.

Verily, the Reformed Church is in good company. We say, therefore, again: The Spirit that makes the Church a living body, the body of Christ, also makes the sacrament of the Holy Supper a living ordinance, namely, the communion of the flesh and blood of Christ. And here again the general indwelling of the Spirit in the Church is in order to His special indwelling in the ordinance or institution of the Church, not the reverse. The Holy Supper stands in the bosom of the Church, and in consequence of that, it is what it is. The mystery of the Church underlies the mystery of the sacrament; so that the latter is not an isolated mystery, but is involved in and derives its nature and character from the former. Hence the subject of the sacraments is not mentioned in the Apostles' Creed. It is involved, however, in the article concerning the Holy Catholic Church. A defective view of the Church will, therefore, always lead to defective views of the sacraments. Low views of the Church are commonly connected with low views of the sacraments; though it is possible also to entertain low and defective views of the Church, and then to seek to make amends for the wrong thus done to the general mystery of the kingdom of grace, by entertaining exaggerated notions of the sacraments, in which case these, however, become magical only and unreal, amazing prodigies, but nothing more. Query: Does not the fuss made in some quarters about the necessity of taking literally the words of institution of the Holy Supper "This is my body," originate in such a sense of wrong done to the general mystery of the Church? If Luther had not changed the article of the Creed concerning the Church, is it not likely that he would have seen his way clear to abate somewhat of his zeal in regard to the necessity of a literal interpretation of *Hoc est corpus meum*? The Holy Sacraments are not *isolated* miracles, in which case they would be unmean-

ing prodigies only, but organic manifestations of the supernatural life and power of the New Creation in Christ Jesus, as this became complete by the advent of the Holy Ghost on the day of Pentecost. The miracle of Pentecost is the fundamental miracle, the root and principle of all the subordinate miracles occurring within the bosom of the new creation. Whatever supernatural power inheres in the sacraments and sacramental ordinances of the Church, flows organically from that miracle through which in the beginning the Church itself was constituted. This implies that the Church itself is a continuous, historical body or constitution, extending in unbroken succession from the day of Pentecost to the end of time, being in this regard like any kingdom of nature, the vegetable for example, which needed to be created only once and now propagates itself in its own order; the difference between the two being that in the former the law of development or propagation is spiritual, intelligent and free, while in the latter it is physical, blind and bound.

We have already seen that the constitution of the Church, as it became complete on the day of Pentecost, was no abrupt, unmediated event. The body or outward form thereof was prepared previously by the personal ministry of Christ. And so there was, of course, also an inward preparation for the coming of the Holy Ghost, a preparation in the theanthropic person of Christ Himself, dependent upon His own sanctification, perfection and glorification. This is evident from the fact that the Holy Ghost could not come until Christ Himself was glorified. But the process of preparation for the Church, or for the manifestation of the kingdom of God in the form of the Church, reached farther back even than the personal ministry of Christ. The coming of Christ Himself, who is by the Holy Ghost the principle and life of the Church, was not abrupt, violent and sudden; it was mediated and conditioned by the previous history and development of Judaism. Thus the constitution of the Christian Church has its roots in the constitution of Judaism. The whole history of Judaism was a preparation for Christianity, and is in a certain sense now the



everlasting and indispensable basis for the existence of Christianity. In order to be convinced of the truth of this statement, we need only to ask the question, whether the Redeemer could as well have come from some other nation as from the seed of Abraham? Could Christ have been born in Greece or in Italy, as well as in Judea? No! There no virgin could have been found, that would have been ready to say to the salutation of the angel, "Be it unto me according to thy word;" no Joseph to protect the divine child; no Simeon and Anna to welcome the infant Saviour; and later no Apostles that would have been ready to forsake all and follow Him. These were found, and could be found only in Judaism; and in Judaism only in the age of Augustus Cæsar, after a long and eventful history. "Salvation is of the Jews."

God wrought in Judaism for thousands of years by means of supernatural revelation,—in the way of special providence and miracle, in the way of law and promise, in order to prepare a genial bosom for the reception of the Messiah, and a susceptible soil for the planting of His Church. And nowhere else than in the bosom thus prepared, could the Messiah have been manifested and received; nowhere else than in the soil thus cultivated and made susceptible could the Church have been planted. Thus Judaism and Christianity, or Judaism and the Christian Church, are indissolubly linked together as successive stages of one and the same process of supernatural revelation and redemption. We may say, therefore, that the history of Judaism is related to the institution of the Christian Church, as the previous development of nature is related to the creation of man. Nature is one process, met at various stages of its development by direct supernatural or creative impulses, giving rise to the various kingdoms of nature, the mineral, vegetable, and animal. These various orders or kingdoms of nature form one connected system, one living process, culminating at last in man, or in the *human kingdom*. So also the New Creation, which is the product of a continuous process of supernatural revelation, is one connected system, one living, organic order of development, passing through va-

rious stages, the Sethitic, Noachian, Abrahamic and Jewish, until it culminated at last in the incarnation of the Son of God, the coming of the Holy Ghost and the institution of the Holy Catholic Church. The end of the old or natural creation, in which the eternal power and wisdom of the Godhead are revealed, is man—the *human kingdom*. But within the sphere of humanity, or of human history, a new creative process begins, which is, by reason of sin and the fall, a redemptory process, and in which are revealed the divine righteousness and love, the eternal counsel of God concerning our redemption and glorification. Now the end of this new creative process in human history is the *God-man*, the *Second Adam*; who is the beginning of the kingdom of God in the same way that the First Adam is the beginning of the human kingdom. The Christian Church, therefore, which is the form in which the kingdom of God manifests itself among men, is not founded upon the Bible or upon any doctrine or theory, but upon the new creation in Jesus Christ, the Second Adam; or upon the process of supernatural revelation extending from Adam in Paradise to the age of Tiberius Cæsar—a process or connected series of God-wrought acts and events, including the incarnation and coming of the Holy Ghost, of which the Bible is only the inspired record.

From all this we see that the kingdom of God, as manifest in the world through the Church, is an actual order of existence, something substantial and real; not an abstraction, not a thought, notion or theory, as it is so often supposed to be. The idea of humanity is not an abstraction, but an objective reality, not dependent for its existence upon human thoughts, volitions and feelings. There is a *human nature*, which is something more than the aggregate simply of all human individuals taken numerically, and which underlies and conditions the existence of every single human being, and all manifestations of human feeling, intelligence, and will. But are we to think now that the kingdom of God is not as real and substantial an order of existence as any kingdom of nature? Are we to think that this is simply a mental abstraction, a

notion derived from the contemplation of a number of pious men and women, and so dependent for its existence upon human feeling, intelligence and will? With as good right might we suppose, that the human kingdom is dependent for its existence upon the feelings, instincts and desires of the animal world. No! The kingdom of God is as real, as substantial an order of existence as any kingdom of nature. It is a real constitution, not an invisible abstraction, or logical notion,—an order of invisible, spiritual powers, “powers of the world to come,” existing, however, in visible, tangible form. And that form is, of course, none other than the Holy, Catholic, Apostolic Church, which is the body of Christ, the fullness of Him that filleth all in all. As natural humanity is a derivation from the life of Adam, and so in some sense his body, so the Church, or deutero-Adamitic humanity, is a derivation from the life of Christ, the Second Adam, and therefore, by the Apostle Paul, said to be His body, the form of His perpetual presence and manifestation in the world by the Holy Ghost.

And now, as a real kingdom or sphere of being, an actual order of substantial existence, the Church, like any kingdom of nature, must have power in itself to “be fruitful and multiply,” and to continue itself in its own order; it must have the power of self-propagation—of course not in a physical, but in a spiritual way—if it is to continue its existence at all and accomplish its mission in the world. There are those who, failing to apprehend the Church as an actual, self-existent, self-propagating constitution, imagine that it may occasionally perish and become extinct, and then, after having been extinct for ages perhaps, they suppose, that it may be resurrected again and made to flourish by men going directly to the Bible for its foundation; or that a new Pentecostal miracle may be obtained and a new Church started. Could any thought be more absurd, and also, at the same time, more profane, than this? And yet this is just what the notion of many Baptist sects comes to, that during the entire space of a thousand years, if not longer, there were no baptized Christians in the

world, because, forsooth, the Church had forgotten to baptize men at the right age and after the right mode! Consequently the Church must have been dead during all those long and dreary ages; and what claimed to be the Church in those evil days, could have been nothing other than the mother of harlots! If this be true, then the devil must have had things all his own way, and God could have had nothing to do with the history of the world; for it is an acknowledged fact, that the history of the world, during the whole period of the Middle Ages, turned upon, and was ruled by, the history of the Church. But who could believe, that the Church was extinct for the space of a thousand years, until it was resurrected in the sixteenth century, by Carlstadt and the prophets of Munster?

If this notion were correct, that the Church may occasionally fail and become extinct, and then be started into life again by means of the Bible, or by praying for a new Pentecostal miracle, then our Saviour must have been most egregiously mistaken when He said: "Upon this rock I will build my Church, and the gates of hell shall not prevail against it." No matter what may be meant by "this rock" here; whether it meant the person of Christ Himself, or the person of Peter, or the confession of Peter: so much is at once clear from the whole passage, that the Saviour had no idea, that His Church would ever fail and become extinct; He meant to assert for it an endless and unbroken historical existence; He had no thought that, after being once founded, it could ever die or be swallowed up by the gates of Hades, so that it might need at some time to be started afresh, on another foundation, namely, some doctrine or theory derived from the Bible or anywhere else. The kingdoms of this world are ever passing away and perishing with their glory, but not so the kingdom of heaven as this comes to view in the one, Holy, Catholic Church. So much at least our Lord means to assert for His Church, when He says, that the gates of hell or Hades shall not prevail against it. And are we to suppose now, that He was mistaken about the matter? Or are we to imagine that, having obtained all power in heaven and on earth, He is not now able to make

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good His word? Julian, the Apostate, seems to have entertained some such notion as this concerning the power and word of our Lord; and he himself once undertook to make void one of His prophecies, by endeavoring to rebuild the Temple at Jerusalem, whose eternal desolation the Lord had foretold; but the effort ended in a miserable failure, which brought the apostate Emperor only shame and disgrace. Have those any better conception of the character of our blessed Lord, who imagine that His Church can fail contrary to His word, than had this wretched infidel? Have they not a kindred spirit with his? Are they not infatuated and blinded by the same spirit of unbelief?

If the Church could ever die out, or if it had ever died out, then it would be dead forever. There would be no resurrection for it—no making it to live again by breathing upon it from the pages of the Bible. A death or extinction of the Church, if such a thing were possible, would be an overwhelming refutation of the claims of Christ to be the Son of God, and of Christianity to be the only true and absolute religion. In that case the Bible itself would be no better than the Koran or any other book of fable. In this regard we may compare the Church again with the natural development of the human race. The race was created in the beginning; it was brought into existence by a creative or supernatural act of God. But that creative act took place only once. In virtue of that creative act the race has power to continue itself and to propagate itself in its own order, though, of course, not without the co-operation or concurrence of the preserving and governing power of God. It has never died out, and never can die out. "God made of *one blood* all nations of men for to dwell upon the whole face of the earth." He has created no new men since He created Adam, *the man*. If the race could ever die out and become extinct, as some races of animals have; then it would be possible, of course, for God to create a new race to take its place, as He has done in the animal world; but such new race of beings would not, by any means, be the same as the present *human* race. *This* race once dead, would be dead forever.

Now just so with the Christian Church. If it ever could die out, by reason of corruption in its faith, doctrine or life, or by any other means, it could never be established again. Some other religious, or at least nominally religious, society might be established in its place; but that would not be the Christian Church; it would not have the same foundation that this has, namely, Jesus Christ; neither would it have the same essence, the same life, or the same character; it would be an essentially different thing; and whatever purpose it might answer, it would not answer the purpose of human salvation. All those, therefore, who have acted on the supposition, that *the* Church was dead, and have labored to establish something of their own in its place, have, of course, got no Church for their pains.

The very thought of any such thing is absurd—and yet there are men also absurd enough to entertain it. Every father and founder of a new sect starts out with the proclamation, that there is no longer a true Church in the earth, and that he is now about to originate one afresh. What a notion such men must have of the Holy Catholic Church! “Other foundation can no man lay than that is laid,” says St. Paul to the Corinthians, among whom there was working already the spirit of separatism and sectism. This proposition of the inspired Apostle, who also says, that those who would divide the Church are *carnal* and not spiritual, as they pretend to be, itself contains a guaranty, that the gates of hell shall not prevail against the Church built upon this foundation. A new Church need never, and can never, be established. The miracle of Pentecost need never, and can never, be repeated. True, some talk, of course, in their own peculiar sense, of repetitions of the Pentecostal miracle, and of effusions of the Spirit in more glorious style even than on the Day of Pentecost itself. Then we have also heard of people praying for repetitions of the Pentecostal miracle. But such talk and such praying are always indicative of a low state of faith, and of an entire misapprehension of the nature and character of *the* Pentecostal miracle and of the Christian Church. Who would think of praying, that Christ might again be born into the world as an infant, and suffer Him-

self once more to be crucified and put to death? as if His one appearing in the flesh, and His offering of Himself once for all, were not of force always to put away sin! But the miracle of Pentecost can as little be repeated as the miracle of Christmas or that of Good Friday. As Christ was born once for all, and suffered once for all, under Pontius Pilate, so also the coming of the Holy Ghost on the Day of Pentecost was a coming once for all, and can never be repeated in the same character and form, just for the reason that the Church, having been established once, can never be established again. By the advent of the Holy Spirit on the Day of Pentecost, the New Creation, the world of grace and truth, having its perennial fountain of life in Christ Jesus, became complete, and now continues itself, and propagates itself in its own order, in and by the history of the Holy Catholic Church.

The theanthropic life of Christ, which was infused into the Church by the Holy Ghost on the day of Pentecost, continues, by the mediation of the same Holy Spirit, to pour itself forward within her bosom, in unbroken succession, from age to age, to the end of time. And this onward flow of the life of the Church involves and carries with it continually all true interests, all saving ordinances and activities of the Church. These cannot be broken off occasionally, and then be taken up and started afresh. So with the faith of the Church, which is the product in the sphere of consciousness of her own spiritual, divine life—the Spirit-wrought apprehension by the mind of the Church of the supernatural facts and heavenly realities entering into her own constitution: this remains, and must ever remain, substantially the same. It may be formally developed and enlarged, like the self-consciousness of the individual human mind, but in this development nothing must appear that lay not originally in the germ from which it started. As the oak tree was once contained in the acorn, so the faith of the Church in the nineteenth century, as far as it is true, must have been contained already in the faith delivered to the saints in the first. Here appears the significance of the Apostles' Creed. This is the most primitive summary and rule of the



faith of the Church, the germ from which all her other creeds and confessions have grown, and must ever continue to be the proportion or analogy of faith, according to which only it is possible rightly to understand even the Bible itself, which is the objective record of divine revelation.

So again, the grace and the means of grace in the Church, as they are involved in her unchanging divine life, must ever remain the same. No new means of grace can now be discovered and substituted in the place of those that have been ever from the beginning. Disciples can be made now, sins forgiven and the Holy Ghost communicated, only in the same way that this was done on the Day of Pentecost. The preaching of the Gospel, and the administration of the sacraments, together with the common worship of the sanctuary, must ever remain the efficient means of grace for the regeneration, conversion and sanctification of sinners. The Church on the day of Pentecost became a body fully furnished with the organs and instruments necessary for the increase and edification of itself and its members. To these none others can now be added, neither can their place be supplied by others of human invention.

And so finally, the ministry of the Church, to which the office of preaching the Gospel, administering the sacraments, and exercising discipline, is committed, must ever be one and the same, extending itself in unbroken succession, and in its own order, from the age of the Apostles to the end of time. A continuous ministry is necessary in order to continuous sacraments. The Apostles were the first ministers of the Church. They were chosen and ordained directly by the Lord Himself. Their baptism with the Holy Ghost and with fire on the Day of Pentecost was at once their *regeneration*, and their *ordination* or charismatic endowment as Apostles. (Cf. Ebrard's Dogmatics, § 464). And the Apostles afterwards, by the laying on of hands and by prayer, ordained deacons, elders and bishops, to follow them in their office and take their place in the congregations established by their ministerial labor. Thus Paul ordained Timothy and Titus, and no doubt others also. And what Paul did, was done, of course, by the other Apostles

likewise. Thus we are informed by Irenæus (*Adversus Hæreses*, iii. 3), that the office of bishop in the Church of Rome was committed to Linus by the two most glorious Apostles, Peter and Paul, and that Polycarp, was also, by Apostles in Asia appointed bishop of the Church in Smyrna. And those ordained and set over the Churches by the Apostles, again in their turn ordained and appointed others. Thus the ministry of the Church has come, in the way of ordination, from the Apostles to the present time. This is the meaning of *Apostolic succession* of the Christian ministry, and, also, in part, of the predicate *apostolic*, as applied to the Church in general—the Church, One, Holy, Catholic and Apostolic. Here we may learn to understand in full what is meant when it is said, that the Church is built upon the foundation of the Apostles and Prophets, Jesus Christ being the chief corner-stone.

And here also, we are in a position now to understand and appreciate the difference between the *Church* and the *sect*. The Church flows, in the way now described, from the miracle of Pentecost. It is the continuation of that miracle, and thus rests upon the one foundation, of which St. Paul speaks, 1 Cor. iii. 11. Sects rest upon other and counter foundations. They are no true product of the life of the Church. They are bodies that have either originated on the outside of the Church, or have severed their connection with it. They are the product of men—men of carnal minds, and actuated by carnal ambition, or else blinded fanatics. Sects, therefore, have no true ministry, no true sacraments, and no true faith. The very idea of an apostolic ministry is incomprehensible to them. They can understand readily enough, that in the state official acts can be performed, only by men who are duly and legally in office, and that the office descends from one to another by the solemn act of inauguration—that it cannot be assumed arbitrarily by any one; but they cannot understand that anything of the kind should have place also in the Christian Church. Or they will sometimes, in their own view at least, break the force of the analogy, by appealing to the idea of revolution. In the State, one government may be overthrown

and another erected upon its ruins. This was done lately again in France. But those who appeal to this fact, in favor of a similar procedure in the Church, forget that the Church is not a kingdom of *this* world—a *kingdom*, indeed, but not like the kingdoms of *this* world, subject to the law of decay, dissolution and destruction. A *revolution* is the very thing that never can take place in the Church, for this involves an overthrow and demolition of an existing order of things and an establishment of a new order of things in its room; but the Church can never be overthrown—"the gates of hell cannot prevail against it." Even in the State rebellion against "the powers that be" is sin; how much more, then, in the Church! This is, however, just what sects seem to be utterly unable to comprehend; and hence, they are, of course, not able to understand the true idea of the Christian ministry.

And the same is true, also, in regard to the old idea of sacramental grace. True, there are some sects that make a certain feature of sacramental doctrine, as a mode of baptism, for instance, the sum and substance of their confession. But that confirms only what we have just said. For why is it that they lay so much stress upon the mere mode or outward form of the sacrament? Simply because it has been in their hands emptied of its inward, supernatural substance and power. They demand that one should possess what they suppose to be full Christian faith, that he should be thus to all intents and purposes, a full Christian, before he can be a fit subject for baptism. But then, baptism has nothing to do with making him a Christian. It is merely an empty form, a badge of profession, or something of that sort, to be undertaken simply because it is *commanded*, and consequently, also according to the *mode* that is supposed to have been commanded. The shell is taken to be all the more precious, just for the reason that it is empty. That is all that the sacramental doctrine of sects comes to, and ever can come to. Take for example, the so-called "Campbellite Disciples." These have much to say of baptism, and even talk of baptismal regeneration. But when you come to sift their language, you find that there is nothing

of regeneration in it. Regeneration is a work wrought in the soul by the Holy Ghost—the implantation of a new and spiritual life. But Alexander Campbell, whose cud these “Disciples” of his, have been chewing ever since his own demise, teaches that the Spirit of God can operate on the minds and hearts of men only as the spirit of one man operates on the spirit of another; namely, by means of words and arguments. “As the spirit of man,” he says, “puts forth all its moral power, in the words which it fills with its ideas; so the Spirit of God puts forth all its (*sic*) converting and sanctifying power, in the words which it fills with its ideas.” His meaning is, that the only influence that the Holy Spirit can exert upon men, is by means of the words and arguments of Scripture, which proceed from Him (or it as Campbell would say); just as all the power which Demosthenes and Cicero have exercised over Greece and Rome since their death, is in their writings; an illustration which he uses himself. Now we ask, what conception can such a man have of regeneration by the Holy Ghost? What does his talk of baptismal regeneration amount to? The light of Christianity seems to have gone out in his soul when he undertook to restart his new Church; and what his followers now preach in the name of the Gospel, is only a barren, rationalistic system of moral philosophy, with immersion patched on to it. This is only one example, which will stand, however, for all. Sects can have no true sacraments.

And finally, sects have no creed. They commonly make it their boast, that they have no creed but the Bible; which they, of course, misrepresent and pervert. Or, if they have something in the shape of a confession or platform, which they call their creed, it is always something other than the ancient Creed of the Church. To that, they are constitutionally averse. How, indeed, could they own fellowship with the faith of the Apostolic Church, since they have no fellowship or connection with its life? Their boast of being *creedless*, is at once a confession also of being *churchless*. No occasion surely for glorying!

By the characteristics now given, you can always tell a sect

from a true denomination, or a branch of the Church. It is often asked, what is the difference between a sect and the Reformed, the Lutheran, the Episcopalian, or any other historical denomination of the Church? The answer lies in what we have just said. Apart from the difference of origin and life, you can tell the sect by its own confession on the subject of the ministry, the sacraments and the creed. Here their speech bewrayeth them. But what of the fact, that even within the historical denominations of the Church, individuals are found, whose theories on these subjects are no better than those of the sects? This only shows that the sect spirit may manifest itself even in the Church itself, as it did at Corinth, in the time of the Apostle. But it is here, only as the tares growing among the wheat; and shows that the Church itself is not yet perfect. As long as the attribute of *holiness* has not been fully realized, so long there will be error in the Church—*theoretical sin*, as well as practical sin; but that does not destroy the Church itself.

Sects, on the contrary, having no connection with the life of the Church, are all doomed to die. They have no history. They appear like meteors in the ecclesiastical sky, and pass away like them. There are those who feel it to be necessary to have some sort of connection with the life of the Church in the past, and to be able to show up some sort of succession in their own case, but whose only hope in this regard lies in the sects of the past. True Apostolic Christianity, they suppose, to have been handed down to the present time, not through the Church, but through the sects on the outside of the Church. This view is set forth in a book, which came into our hands some time ago, called "*Ishmael and the Church*," by Lewis Cheeseman, D. D. The professed object of this work, is to show that Mohammedanism was raised up in the providence of God, in order to protect the *true Church*, existing in such sects as the Nestorians, Paulicians, Albigenses, etc., and to be a scourge to the apostate Catholic Church. According to the theory of this Doctor of Divinity the Catholic Church apostatized and became the synagogue of Satan, as early as the time of

Nestorius; but still God has always had a true Church in the world, represented by such sects as those just mentioned, so miserably insignificant and weak, however, that He found it necessary to raise up a power like that of Mohammedanism, for its protection. And so some sects in modern times, imagine themselves to have descended from Apostolic times, through the sects on the outside of the Catholic Church, in this way, claiming for themselves something like apostolic succession! But no thought could well be more illusory and vain. True enough, there were sects in all ages, since the foundation of the Christian Church. In fact, the whole track of Church history, from the first century to the nineteenth, is strewn with the wrecks of perished sects. But there is no *succession* here, and no connection. Sects own no fellowship with each other, as little as with the Church. Even the Anabaptists of the sixteenth century, are now repudiated by their own kindred in modern times. Every one lives for itself, flourishes for itself, and finally dies for itself. Die they must. That is the common doom of all. Here it is true, emphatically, that the works of men do perish. A man cannot make a church, to live, but only a sect, to bear his name for a time, to rear a monument to his memory when he is dead, and then to die itself.

There are, indeed, sects in modern times that are able to point with triumph, to an existence of fifty, eighty, or a hundred years and more. They say, "Lo, these many years we have existed and flourished; is that not a proof that we shall continue to exist and flourish always?" But whatever of assurance or comfort they may find in this thought, would at once be dashed to the ground, if they would remember that many of the sects in the past, also attained to considerable age before they died. The Donatists, Eutychians, and others, managed to drag out a miserable existence for hundreds of years, before they entirely yielded up the ghost. But now they are gone, and their place knoweth them no more; and their fate will be the fate of all. Sects are like the severed branches of a tree, which continue to be green, and apparently alive

until the vital sap, which they have carried with them from the parent stem, is exhausted, and then wither and die, and are fit only to be burned with fire. What is now going on among many of the sects around us, is evidence that their days are numbered. Quakerism is effete, and its scattered members are fast falling a prey to unbelief. Dunkardism is worn out, a body without a soul; and even the honest simplicity and harmlessness that once characterized the community are gone; a fine farm, worldly shrewdness and tact, and no overscrupulous honesty in dealing with others, are now the things that distinguish at least the younger members of the community. Winebrennerism and Albrightism, are on the wane. Campbelliteism, only a little over a quarter of a century old, has already passed the zenith of its glory. Communities in which these bodies were strong a few years ago, are fast becoming missionary ground. All this shows how hopeless a task it is, to labor to build up churches on any other foundation than that is laid in the one, holy, Catholic, apostolic Church; for all such labor must end at last, in miserable failure and shame.

But, as men cannot make churches, so neither can they unmake the Church. That rests upon a divine foundation, and can never perish. Men can only corrupt it. They can build upon its foundation foreign material, hay and stubble, which the fire of judgment will consume. So it was during the Middle Ages; so it is in every age. The tares among the wheat, the bad fish in the net, are symbols of what will always be found in the Church. No branch or denomination of the Church, can claim to have fully realized the attribute of holiness. Moehler says, "There have been wicked popes, wicked bishops, wicked priests, and wicked people, whom hell has devoured." (Query: If Romanism has not been able fully to realize the attribute of *holiness*, on what ground can it claim to have realized the attribute of *unity*? Is the former not as essential to the being of the Church as the latter?) And every part of Protestantism is forced to make the same confession. The Church has not yet realized fully its ideal. But this is no cause to forsake it, to ignore its foundation and build a sect.



When once the history of the Church shall be completed, and her conflict with a sinful world ended, then also, her ideal of unity, holiness and catholicity will be fully realized, and the Lord will "present her to Himself a glorious Church, not having spot or wrinkle, or any such thing," but being holy and without blemish.

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#### RECENT PUBLICATIONS.

- THE GOSPEL ACCORDING TO JOHN.** By Peter Lange, D D., Prof. of Theology in the University of Bonn. Translated from the German, revised, enlarged, and edited by Philip Schaff, D.D., Prof. of Theology in the Union Theological Seminary, New York. New York, Charles Scribner & Co., 654 Broadway, 1871.
- THE BOOK OF THE PROPHET JEREMIAH,** Theologically and Homiletically expounded by Dr. C. W. Eduard Naegelsbach, Pastor in Bayreuth, Bavaria. Translated, enlarged, and edited by Samuel Ralph Asbury, Rector of Trinity Church, Moorestown, N. J. New York, Charles Scribner & Co, 654 Broadway, 1871.
- SERMONS TO THE NATURAL MAN.** By William G. T. Shedd, D.D., author of "A History of Christian Doctrine," "Homiletics and Pastoral Theology," "Discourses and Essays," "Philosophy of History," etc. New York, Charles Scribner & Co., 654 Broadway, 1871.
- THE RELIGION OF THE PRESENT AND OF THE FUTURE.** Sermons preached chiefly at Yale College, by Theodore D. Woolsey. New York, Charles Scribner & Co., 1871.
- MEMOIR OF THE LIFE AND CHARACTER OF REV. LEWIS WARNER GREEN, D.D.,** with a selection from his Sermons. By Le Roy J. Halsey, D.D., Professor in the Theological Seminary of the North West. New York, Charles Scribner & Co., 1871.
- THE WONDERS OF THE HEAVENS.** By Camille Flammarion. From the French by Mrs. Norman Lockyer. New York, Charles Scribner & Co., 1871.
- WONDERS OF EUROPEAN ART.** By Louis Viardot. Illustrated with eleven wood engravings. New York, Charles Scribner & Co., 1871.

**WINDFALLS.** By the author of "Aspects of Humanity." *Forma Mentis Fugax.* Philadelphia, Claxton, Remsen & Haffelfinger, 1871.

**THE TIMES OF DANIEL.** An argument. By Henry W. Taylor, LL.D., late a Justice of the Supreme Court and Judge of the Court of Appeals of New York. New York, Anson D. F. Randolph & Co., 770 Broadway, cor. 9th street, 1871.

**SOBER THOUGHTS ON STAPLE THEMES.** By Richard Randolph, Author of "Windfalls," etc. Philadelphia, Claxton, Remsen & Haffelfinger, 1871.

We have space only to give a general notice of the above named volumes which have come into our hands. The two works of the celebrated Commentary of Lange will no doubt be welcomed by the public as were all the preceding volumes. The one on the *Gospel of John* has been anxiously waited for. It is by Lange himself. He has special qualifications for producing a Commentary on this most spiritually profound of all the Gospels. The American Editor, Dr. P. Schaff, gives an explanation of the delay in the translation. He has also added much to the original. Those who have procured the other volumes of Lange's Commentary will be glad to add these additional volumes to their libraries.

The work of Dr. Shedd, "Sermons to the Natural Man," needs no recommendation by us. Dr. Shedd is an earnest and profound thinker, and presents his theme in his usual interesting style. These sermons discuss a theme, which forms a part of the Gospel of Christ, and pastors will find in this work valuable hints for its treatment in preaching. The Gospel is to be preached to the world, as well as to believers. There is in all men a capacity to receive the message, which is to awake them from their spiritual sleep.

Dr. Green, whose life is given in the volume above noticed, was the successor of Dr. J. W. Nevin in the Western Theological Seminary at Allegheny, Pa. The Sermons of Dr. Woolsey are, no doubt, a fair specimen of the preaching in the New England colleges. The two volumes of the celebrated Cabinet of Wonders are equal in interest to those which have been already so favorably received by the public. The other volumes are presented in good style by the publishers.